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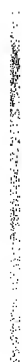
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GAUTAMA THE BUDDHA

HIS LIFE AND HIS RELIGION

—0—

mighty am I ; the superior (to all) on this earth
is my name ; conquering am I, all-conquering,
vanquishing (all) in every region."

AV. XII. I. 54.

अहमस्मि सहमान उत्तरो नाम भूम्याम् ।

अभिषाङ्गास्मि विश्वषाङ्गाग्रामाणां विषासहिः ।

अथर्ववेद १२।१।५४

The verse is by *Kausitaki Br.* 38. 30. prescribed to
be repeated as one goes to an assembly (*Praisad*).

—0—

SRIMATI AKSHAYA KUMARI DEVI

—0—

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PREFACE

On a broad canvas I have drawn this general outline of Gautama the Buddha. I have eliminated the myths, fables and miracles woven round this great personality. They are not needed to add to his glory; rather they shroud him with a befogging mystery. With the magic touch of his religion deserts have bloomed into paradise, savages have been saints and useful citizens; wilderness infested with brigands had been crowded with monasteries, hospitals, resting houses for pilgrims and traders, and with thriving agriculture and industry; and with the removal of the inspiring Buddhist rejuvenating influences, they reverted back into savagery, and once flourishing kingdoms became trackless inhospitable deserts under whose encroaching sands lie buried the arts and treasures of the Buddhist civilization which only a few archeologists are digging out to the amazement and wonder of the world. Those historic and archeological evidences are enough miracles.

For 25 years I have been studying Buddhism. And it has been a constant source of inspiration to me, and it has exercised a tranquilizing effect on my mind. Now Hinduism and Buddhism are almost indetical in ideals and philosophy, and Hinduism has inherited this glorious heritage with all its after-effects. Can Buddhism be resurrected to its pristine glory in this

priest-ridden and caste-ridden country? It is a universal religion based on rational thinking, suitable for all ages, with slight modifications and adaptations. It acknowledges no racial barriers or caste differences. Its *Avatikesvara* would not even go to *Tushita* or *Sukhavati* heaven unless all mankind have got their salvation. It is needed now to unify this country and galvanize it with the noble ideal of common service, love and co-operation, for the welfare of not only this ancient Aryavarttha, but of also the Far Eastern Asia wherein dwells nearly half the population of mankind, if it be not possible in the beginning to unite all the races with the common ideal of mutual co-operation and fraternity for human progress.

AKSHAYA KUMARI

GAUTAMA THE BUDDHA

His Life And His Religion

1.—ANCIENT TRIBES & LANGUAGES OF ARYAVARTA

The Remnants of the Negrito elements are possibly found in the Kedars and Uralis of South India and the Andamanese amongst whom frizzly hair has been noticed by some observers, but not corroborated by others. Negritoes were pushed southwards by the incursions of the dark-skinned dolichocephalic platyrrhine Austries who entered through the North-East—Malay Peninsula, Indo-China, the Irawadi valley and Assam—, and they spread over the whole country including Sind. The Mon-Khmer in the Archipelago and the Munda languages (Santali, Kherwari in Chota Nagpur, Savara in Orissa, Kurku in Berar are their languages, and the Santals, Mundas and Oraons are their typical representatives; and it is conjectured by some that the pictographic scripts of Mohenjo-Daro were their inventions. Then through Baluchistan, leaving behind there the Brahuis, a short-statured dolichocephalic Mediterranean race with high cranial vault and medium lips pushed back the Austries, and mixed with them formed the substratum of the population. They are known as

the Dravidas, and they speak even today the cognate Dravidian languages as Gond, Telengu, Kandh, Kanarese, Tamil and Malayalam. The Mediterranean race is represented by the Maharastra Chippavan and Desastha Brahmans, the Sarasvat, Kanarese, Telugua and Oriya Brahmans, the Pods of Bengal and the Kalitas of Assam. From the Pamir region and Iranian plateau the fair-complexioned brachycephalic leptorrhine Alpines entered into the Sindhu valley during the fourth millennium B. C. and spread over the Doab. Mohenjo-Daro civilization was developed by them. They spoke the Dardic or Pisachi language. They are represented by the Khos of Chitral, Nagar Brahmans of Guzerat, and Kyasthas of Bengal. Then in the third millennium B. C. the tall fair-complexioned leptorrhine dolichocephalics—Indo-Aryans—descended from Media (Uttara Madra) and Iran, and pushed the Alpines into Guzerat and North-Eastern parts as Kosala, Mithila, Anga, and Pragjyotisha. They were known as the Surya-Vamsi Ikshaku clans. They spoke the early vedic language like the Avestan Gatha. Then came the famous Vedic Pancha Janah or five tribes of the Lunar Race—Yadus, Turvasas, Druhus, Anus and Purus—of whom the first two at least came by the sea route (RV. VI. 2 O. 12), and the rest possibly through Baluchistan which was less arid then. They created a wedge in the Ikshaku territories, occupied the midland Doab centering round Indraprastha (New Delhi), developed great kingdoms. The Vedic literature we principally owe to them as they were fond of religious rites and ceremonials. The Ikshakus driven

off by the new invaders occupied Kosala and Mithila, pushing further north eastern foothills of the Himalayas. It seems the Prag-Jyotisha or Kamrupa was inhabited by the Austries (Kiratas), and it was later conquered by the Tibeto-Burmans. When the Alpines were driven off from their possessions by the Indo-Aryans, one of the Alpines—Narakasura—pounced upon Prag-Jyotisha and conquered it and ruled over it for generations (Kalika Puranam, ch. 36-40). For we find that Naraka's son Bhagadatta fought with Arjuna, surrounded by Kirata and Chinese (Burmese) chieftains (Sabha Parva), and in the Kurukhetra war he went with these soldiers (Udyoga Parva, ch. 8). Even today in Assamese language, though permeated with Sanskrit, many pure Pisasha words are found as *Khel*, meaning clan, as in Kohistan. The Sindhi *Diari*, meaning female offspring, is the Assamese *Jarii*, *i* being softened into *j*. The Guzerati *Varn*, meaning all right, is the Assamese *Baru*. The Rigvedic Aryas acquired the agglutinative cerebrals of the Dravidian speech, which is lacking in Asamese.

Possibly the Alpines were known as *Vra'yas*, and they were readily taken into Arya folds; for their complexion, prominent nose, high cultural accomplishments and cognate speech readily provoked fraternity, cordiality and fellowship. In Atharva Veda (XV. 2. 5.) we find that an Arya felt honoured in having a Vratya as his guest even for a night. The Vratya, according to Vajasaneyi S. (30.8), is a good war-charioteer, carrying a spear or a javelin in his hand, wearing a turban and a loose red-bordered dress which used to agitate with movements or

wind. The Chiefs used to wear a brown dress and silver necklace. They were not agriculturists nor traders. Nor were they properly disciplined and organised for military and administrative purposes.

The Sakya clan, to which Gautama belonged, was possibly affiliated to the Alpine race. The Sakyas might have racial affinity with the Saka or Scyths who harassed northern Iran in the 7th Century B. C, or driven southward by the advance of Yue-chi from the east about 160 B. C. from the neighbourhood of Kashgar where they can be even to-day traced, invaded western Afganistan where one section settled calling it Sakasthana (Pers. Seistan), and other sections proceeding further wrested the territory occupied by the Greco-Bactrian kings, that is, the Punjab, Sind, Guzerat and Avanti, and they adopted Buddhism as their religion.

In Buddha's time 13 kingdoms and 10 aristocratic republics are found mentioned (*Anguttara-I.* 213; 4. 252) (1).—*Kosala* was the most important state. Its capital was in Sravasthi in Nepal and its eastern boundary was the Gandak and the southern boundary was the Ganges, for Baranasi was included in its territory, as Kamsa was known as the "Conqueror of Baranasi," and Baranasi was given as a dowry to Bimbisara, king of Magadha, when he married the sister of Prasenjit, the ruling king who was overthrown by Birudak in 483 B. C. Kosala and Magadha were struggling for supremacy though through marriage their reigning families were closely united. Bimbisara married Kosala Devi, sister of Prasenjit, and Prasenjit's daughter was given in marriage to Ajatasatru. Saketa (Sujan kot) was possibly named so

after the settlement of the Sakyas, and when they were driven from it by the Ikshaku Claus, it was known as Ajodhya. Sravasthi was another important trading center. The Sakyas in the seventh century B. C. already acknowledged the suzerainty of Kosala. (2).—Magadha was then a rising power. As Jarasanda faught to be the paramount power, so Kunika Ajatasatru (492-480 B. C.) after imprisoning and killing the reigning monarch Srenika Bimbisara, was fighting with Kosala over the question of the dower gift of the township of Baranasi, and was conspiring to destroy the powerful Licchavi confederation as his father did with Champa. The Magadha kingdom was about (300 leagues) twenty three hundred miles in circumference, containing 80 thousand villages. Rajagriha was the capital of Magadha. At Jarasanda's time it was on the top of the hill known as Giribraja (Mountain stronghold). But since 650 B. C. when Magadha became occupied by Sisunaka of Susian origin, the royal house was built at the foot hills, and the town was developed by Sisunak's son—Bimbisara—the contemporary of the Buddha. When Darsaka (480-478)—son of Ajatasatru—was overthrown by a popular uprising, Udayana (Kalasoka) of Vatsa (Kausambi) became its ruler, and he removed the capital to Pataliputra (Kasumapara). In Buddha's time Pataliputra was a small village and was being fortified by the military officers of Ajatasatru in order to attack the Licchavi confederacy. Buddha died about 483 B. C. (3).—Avanti was ruled by mahasena Chanda (fierce) Pradyota. His son and successor Palaka (482-477 B. C.) was assassinated by the infuriated mob of Ujjain, its capital, about 477 B. C. just

at the time when Magadha's ruler Darsaka was also dethroned. Mahavira died at 477 B. C., according to the Jainas 538 B. C., early in the reign of Palaka.

(4).—Vatsa was situated along the banks of the Jamuna on which also stood its capital Kausambi, the famous ancient trading centre through which passed the traders and travellers of Ujjain, Rajagriha and Sravasthi. Its ruler Ajaya Vatsaraja Udayana, son of Parantapa, was married to Vasavadatta, daughter of Pradyota and sister of Palaka of Avanti and to Padmavati daughter of Ajatsatru and sister of Darsaka of Magadha. When Darsaka was dethroned and Palaka was killed by military uprisings, by popular choice and possibly also by intrigues, Ajaya Udayana managed to occupy the thrones of both Avanti and Magadha, besides his own kingdom of Vatsa, thus becoming the strongest power, perhaps in order to meet the menace of Iranian aggressions, as Darius in 500 B. C. despatched the Greek captain Skylex to explore the Indus in order to invade the territory, already Gandhara and parts of the Punjab have been in the possession of the Achemenians since the time of Cyrus. Darius adopted the policy of making secret alliances with the tyrannical rulers, and relying on their upports, he extended the bounds of his empire, and later made the tyrants his satraps. He tried this policy in Greece. Provoked by this, the Athenians in 510 B. C. revolted against their tyrant Hippias, and expelled him, democratized their government, and in alliance with Ionic cities, revolted against the Iranian domination and overthrew it. The same psychology might have been behind the revolt both in Magadha and

Avanti, and in consolidating their power in Ajaya Udayana so that resistance might be offered to Darius's designs and aggressions. Udayana was succeeded in his consolidated throne by his son Nandivardhana, and he by his son Mahanandin. Mahapadma, the illegitimate son of Mahanandin through a Sudra concubine, usurped the throne in 412 B. C., superseding the claims of real inheritors. Like the Achaemenian rulers Mahapadma and his successors became the emperors, uprooting the kings and making them governors like Iranian satraps, and compelling them to contribute to the imperial treasury annual tributes in gold and silver. They ruled like Darius by ordinances (Sasana) and not by Dharma, as it was the previous custom. Chandra Gupta under the guidance of the astute politician Chanakya overthrew this impious Sudra Nanda Dynasty in 321 B. C., and established the famous Maurya Empire. (5).—Kasi was no longer independent in Buddha's time though its memory was still fresh in people's mind. It was about 2000 miles in circumference. It was now incorporated into Kosala. Its Capital Baranasi was still an important centre of trade. But its council chamber was no longer used for transactions of state and administrative purposes, but it was converted into a debating hall for philosophical and religious discussions (Jat. IV. 74). (6).—Anga in Buddha's time was incorporated into Magadha after it was conquered by Bimbisara. Its capital was Champā, near Bhagalpur, admired for its beautiful lake on the banks of which there were groves of Champaka trees with fragrant white flowers. (7).—Surasena was the

present Brajadham, and its capital was Madhura. The king was stated as Avantiputra, indicating thereby that it acknowledged the suzerainty of Avanti. (8).—Matsa was a small state west of the Jamuna and south of the Kuru. (8-10).—Panchalus were east of the Kurus and the Ganga, and their capitals were Kampilla and Kanyakubja. (II).—Kuru had very little political importance though still it had an area of about 2000 miles. Its capital was Indraprastha. (12).—Gandhara was eastern Afganistan. Its capital was Takshashila, a famous seat of learning. (13).—Kamboja was the extreme north western state on the sea with Dvarika as its capital.

According to legends Mahasena Chanda Pradyota, king of Avanti, though a great warrior, was cruel, and a man without principles and honour. Knowing that he could not subdue Vatsaraja Udayana, as he was a great military genius, he planned to capture him treacherously. Udayana had a passion for hunting and particularly of capturing elephants. Pradyota had an elephant made of wood, had it cleverly painted and placed it near the boundary. Within the body of the elephant there were armed warriors, and he had many soldiers concealed in the neighbouring forests. A spy was sent to Udayana, and Udayana was informed that there was a beautiful elephant roaming on the border. Udayana with a small retinue rushed into the forest to capture the reported elephant. The armed men of Pradyota rushed out of their hiding retreats, separated Udayana from his followers, and made him a prisoner. Udayana knew a magic charm which Pradyota was eager to learn, and Pradyota offered him life and freedom if he would teach him that. "Very well", Udayana answered, "I will teach you that charm if you give me the salutation due to a teacher. "Give salutation to you, never!" "Then neither shall I teach you my charm." "In that case, I shall order you to execution." "Do as you please. Over my body, you have control but not over my mind." Pradyota, thinking that it was worth while to learn the charm, asked Udayana if he would teach it to some one else who would salute him

(1).—Of all the republics, that of the *Licchavi* clan was the most important. Its capital was Vaisali, a well-laid-out magnificent town, a great trading centre, a reputed seat of learning, full of beautiful parks and imposing public buildings. Ajatasatru's mother was Chellana, the daughter of elected Vaisali Chief—Chetakas—and Mahavira of Vardhaman was the son of his sister Trisula, and Mahavira was born in its suburb. Ajatasatru attacked the republic, defeated it, but could not rob it of its independence. (2).—*Videha* was another important Republic, though in ancient times it was a monarchy.

as a teacher. Udayana agreeing to it, he told his daughter—Vasavadatta or Vasuladatta—that there was a dwarf who knew a charm, and she had to learn it from him and tell it to him. And he told Udayana that a hunchback woman would salute him from behind a curtain and he had to teach her the charm. Udayana began to teach his pupil to memorize the charm. But she was slow to learn it. One day losing patience, Udayana shouted, "Say it so, you hunchback. How thick-lipped you must be and heavy-jawed?" Thus provoked the proud princess retorted: "What do you mean, you wretched dwarf, by calling me a hunchback?" They pulled the curtain and to their amazement, they saw how they had been duped by Prodyota who feared that if he would allow his lovely grown up daughter to meet the youthful Udayana, there would be an explosion like the union of fire and oil. Actually that is what happened. When they knew who they were, they fell madly in love with each other, and they laid a counterplot. Vasavadatta told her father that it was necessary to pluck certain herbs at depth of night under certain junction asterisms before she could rightly learn the charm, and it would be necessary for them to go out in the forest. Pradyota consented to it and ordered his elephant to be ready for the use. One evening when Prodyota was out of Ujjain, they took some gold money in leather bags and started out on the selected elephant. As they proceeded towards the frontier, Prodyota's men becoming suspicious warned the king. Prodyota sent armed sentries in rapid pursuits. As

Yet its elected chief was styled *Janat*: as formerly. Its capital was Mithila (Janakpur), a great centre of learning. Other republics were of (3) the Sakyns of Kapilavastu, (4) the Koliyas of Ramagama, (5) the Mallas of Kusinara, (6) the Mallas of Pava, (7) the Moriyas of Pipphalivana, (8) the Kalama of Kesaputra, (9) the Bulis of Allakappa, and (10) the Bhaggas of Samsumara. In Buddha's time Sravasti, Rajagriha, Kousambhi, Baranasi, Saketa and Champa were the six important cities in Aryavarta.

In Buddha's time in the sixth century B. C. there was an intellectual ferment throughout the whole of Asia. Pythagoras (582 507 B. C.) who travelled extensively in

they came near the fugitives, Udayana emptied some bags of gold coins. As the soldiers were busy in picking them up, the fugitives almost reached the frontier, but as they were to be captured, the couple emptied again the remaining bags of gold coins, and as the soldiers again busied themselves in collecting them, in the meantime, gaining time, they reached the frontier fortress, and armed forces of Udayana received their lord with shouts of joy, and drove back the pursuers. From the frontier fortress to Kausambi, Udayana and Vasavadatta drove in triumphant processions, and with a great pomp and ceremony, Vasavadatta was annointed as his queen.

Udayana was enjoying himself one day in a park at Kausambhi. There were music and dancing. But when Udayana became dead drunk and was lying unconscious in the marble pavilion, the dancing girls left him, and wandering in the park, sat near Pindola Bharadvaj—a disciple of Buddha,—and were listening to his discourses. When awoke from his drunken stupor, he enquired about the whereabouts of the singing and dancing girls. When he was told that they were surrounding a monk under the Sala grove, he became infuriated, approached Pindola Bharadvaj, reproached him and threatening him with punishment, had a red-ant's' nest split over his body (497 *Matanga J*).

Egypt and other oriental countries (including possibly Iran, Gandhara and the Punjab) taught the Upanishadic doctrine of the *immortality* and *transmigration of soul*, and by rites and abstinence from meat believer's soul could be purified to enable it to escape from the wheels of birth, as there was relationship between man and animals (Ency. Brit. 14th Ed. Vol. 18. P. 802).

Confucius (551-478 B. C.) wanted to base society solely on ethical principles of righteousness, benevolence and duty. In his system of ethics, there was no question of theology. **Zarathustra**, the Iranian reformer who revolted against Daeva worship, and who propagated the religion of monotheism, virtue and industry, was patronized by Vistaspa (Gk. Hystaspes), the father of the famous Darius (531-485 B. C.)—*I. L. N. Feb. 23, 1939 p 328; A. K. Devi.—The Evolution of Rigvedic Pantheon*, P. 79-81). And he abolished the distinctions of four classes (Pistra) of people in his

अणन्तु विश्वे अमृतस्य पुत्राः । खेतउप २।५

आत्मज्ञमश्नयेत् सुतिकामः । मुण्डउप ३।२

Once in the state assembly of Prabahan, son of Jivala, king of Panchala, Svetaketu, son of the sage Gautama Aruni, went for a discussion. There the Panchala king Prabahan asked him some questions which he could not answer, at which the king said: "How can you call yourself educated if you can not answer these?" Thus humiliated, Svetaketu returned home and narrated everything to his father. Gautama, too, being ignorant of the metaphysics, accompanied by his son, went to the king and requested him to give them the lessons. The king Prabahan said: "Before, this knowledge was only confined and given to selected Kshatriyas. But as you are well-versed Brahmans in other subjects, I shall give you lessons (Chandogyo up-V. 3.). Prabahan also

religion, that is, of Atharva (Fire-man—priest), Rethaestha (Rathastha—charioteer as the chief of warriors), Vasatriya (Vaisya—tiller of the soil) and Huīte (Artisan) (*Yasnu*—XIX. 16), for Ahura Mazda makes only distinction of virtue and vice. From 800 B. C. the Upanishads have been expounding Pantheistic Monism and Agnosticism. This teaching was in the beginning confined to a select coterie of (Vratya) Kshatrias (*Chand up. V. 3. 7*) who had no faith in Vedic rites, and to their eyes all men are equally children of immortality (*Sveta up. 11.5*), and without any distinction of caste and custom, one should respect a true teacher (*Mund. up. III. 2*).

taught Silaka, son of Salavata (*Chand. 1.8.8*). Svataketu and Aruni also received some lessons from king Chitra, son Garga (*Kausitaki up. 1.1*). Prachinsala son of Upamanuya, Satayogna son of Pulusha, Indradyumna son of Bhallavi, Jana son of Sarkaraksha, Budila son of Asvatarasvi, these five learned nobles eager to learn about soul, went to the famous scholar Uddalaka son of Aruni, Uddalaka feeling that he would be unable to satisfy them, all of them went together to Asvapati, king of Kekeya (northern Punjab and southern Kashmere; a Kekeya princess was married to Dasaratha, and she was the mother of Bharata of the Ramayana), and Asvapati satisfied their inquisitive minds (*Chand up. V. 11*). Janaka (ruler) of Videha gave also some lessons to Budila, son of Asvatarasvi, about the essence of Gyatri (*Brihadran. up. V. 14. 8*). Dipta son of Valaka of the Garga family was a great vedic scholar. He was very proud of his learning. In order to win fame, he travelled in Kuru, Panchala, Kasi and Videha. While in Kasi, he saw the Kasi-king Ajatasatru (Ajatasatru, 492-480 B. C. became the king of Kasi when he received it back as a dower with the marriage of Prasenjit's daughter to him), and told the king that he would teach him some metaphysical problems. Ajatasatru challenged him, and there was a debate. Dipta identified Brahman with the sun, which Ajatasatru regarded as a luminous

II.—Gautama's Ancestry and Birth

Ujjayinī, the chief of the Sakya clan used to rule in *Saketa*, the present Ayodhya; because the *Sakyas* used to rule from this place for generations, it was known as Saketa. Due possibly to the conquest of their territory by the Ikshvakus, who renamed Saketa as Ayodhya, the Sakyas were driven northwards to Kasi-Kosala. But there too they could not settle long in peace. They were pushed further north in Saketavana, and there on the sloping hills of the Himalayas they occupied a track of land about 2500 square miles in extent. And they had as their neighbours the Koli clan who were also pushed north like them. The Rohini river which used to supply water to the rice fields of these clans for irrigational purposes, was their boundary. The Sakyas selected the hermitage of the sage Kapila as the centre of their capital and they built a town and called it Kapilavastu. The Kolis had Devadha as their capital, and these towns were 11 miles distant from each other.

matter. All other objects as the moon, air, thunder, fire, water, with which Dipta associated supreme divinity, were regarded by Ajatasatru as gross matter without intelligence and will. Then Dipta became Ajatasatru's pupil. And the king took Dipta to a sleeping man to whom some questions were asked. As the sleeping man could not answer, but only answered when awake, the king said that the soul is not separate from the sense organs, rather the soul and the sense perceptions are the same (Bṛihadar up II.V; Kāṣītaki up IV. I. 20.).

It seems the Sakyas, Kolis, Sisunak, Nandas, Mauryas, Licchavis and Mallas were non-Aryan tribes, though they were aryanized in their language and manners. They were called Vartya Kshatryas, and

The Sakyas used to select one of them as their e and they called him *Raja*. It depended on the choice of the electors of the clan whether it would be for a few years, life time or hereditary. Any way it was revokable if the clan chose it. Sujata's son was Opur who settled with the clan in Kapalivastu. Opur's son was Nipur, and Nipur's son was Ulkamukha. And Ulkamukha's son was Jayasena. Jayasena had a son Sinhahanu and a daughter Yasodhara who was married to Anjana, son of Devadaha of Koli, and Anjana's sister Kanchana was married to Sinhahanu. Sinhahanu by Kanchana had four sons,—Suddhodana, Dhantadan, Suklodan and Amritodan, and had two daughters, Amita and Piamita. Anjana by Yasodhara had two sons—Suprabuddha and Dandapani, and two daughters—Maya and Gautami Prajapati. Both the sisters—Maya and Gautami Prajapati—daughters of Anjana, were married to Suddhodhana. Suddhodhana through Maya had his son Siddhartha Gautama—the Buddha, and through Gautami Prajapati—Nanda. Amita, sister of Suddhodana was married to Suprabuddha, and they had a son Devadatta. Dandapani had a daughter known by three names—Yasodhara, Subhadhara Kanchana and Gopa.

though they were readily taken into the Arya fold, for majority of them being Alpines, they had fair complexion and refined looks, yet they lacked the sincere faith in the Vedic religious rites and observances. And from their ranks came the Upanishadic doctrines, which bloomed into Buddhism and Jainism. Mahavira was patronized by the Licchavi clan as he was the nephew of its chief, and Gautama by Magadha which belonged to the Sisunaka clan and Kosala royalty and many other republics, belonging to the allied clans.

Siddhartha Gautama the Buddha was married to Yasodhara, and had a son Rahula. Suddhodana's brother Snklodana had two sons—Ananda and Devadatta. Another brother Amritadana had two sons—Mahanama and Anuruddha—and a daughter Rohini. Dhotodana's son was Bhadraka who became the head of the Sakyas after Mahanama. Mahanama became the head after Suddhodana's death.

¶ Raja Suddhodana was the elected chief of the Sakya leaders who were 80 thousand in number and all of them were called *Rajas*. *Raja* was the title of any of the clan leaders, who was associated with the management of the state affairs. When there was a dispute over the water supply of the Rohini river between the Sakyas and the Kolis, while trying to settle it amicably, Buddha addressed all the assembled leaders as Maharajas (*Kanaka J. 536*). Vaisali had 7777 chiefs and all of them were called *Ganaraja*, and each one had a hand in the management of the state administration, and before he could be consecrated in his office, he had to take a bath in the auspicious tank (465 *Bhadravala J.*) Vaisali was prosperous for 7777. *Rajas* were always united and devoted to their duties. Vaisali was surrounded by three ramparts and three water towers (149 *Ekaparna J.*). When Kosala king desiring to marry a Sakya princess sent an emissary to Kapilavastu, all the Sakya leaders were assembled in the Assembly Hall (Santagar) for consultation. According to Kantilva (XI. 1), the corporations of Licchhivika, Vrijika, Mallaka, Mudraka, Kukura, Kuru, Panchala and others had the title of a Raja.

¶ Suddhodana was a very popular president of the

Sakya clan. He was loved, esteemed and respected by all for his sense of duty, virtue and industry. His queen consorts—Maya and Gautami Prajapati—were not only very beautiful, they were also very noble-hearted and generous. Though they were co-wives, they had no rivalry, but worked together in harmony and co-operation. But they had one regret in their hearts. They were childless. Maya Devi was now 45 years old, and her sister was only younger to her by one year. In the mid-summer festival of Asari Purnima, there used to be a great carnival in Kapilavastu, commencing seven days previous to the full moon day. It was the Rain-festival, for on rain depended the prosperity and happiness of the people; so the spontaneous public rejoicings. In the merriments the rich and the poor, men and women, all joined. There used to be dancings, singings, sports, athletic displays and amusements, feasts and drinkings. There used to be illuminations at night. The city was decorated. Even the poorest couples wearing safflower-coloured garments and covering their upper parts with another, wearing garlands, used to go together to the festivities, putting arms round each other's shoulders (147 *Pushparakta J.*). Professional athletes used to show their wonderful feats (116 *Durvach J.*). There used to be tricky dances on ropes hung on bamboo poles and on bamboos (498 *Chitta Sambhuta J.*). Spectators gazed with surprise and wonder at the magicians who apparently swallowed sharp swords (407 *Darsana J.*). Itinerant traders used to display various kinds of tempting wares (408 *Tittir J.*). But the most attractive part of the carnival was that of drinking like that of Greek

Dionysia or Roman Bacchanlia (338 *Tundil* ; 432 *Pada Kusala J* ; 81 *Surapana J*). And with hard drinking, there was gaiety, hilarity and voluptuous orgies.

The multitude were enjoying the feast. And queen Maha-Maya abstaining from strong drinks and brilliant with garlands and perfumes, took part in the festivities for the six days previous to the full-moon in 625 B. C. And when it came to the full moon, she rose early, bathed in perfumed water. And decked in gala attires she ate of the choicest foods. After nightfall, when the the crowd dispersed with a drizzling shower, Maya Devi after the day's fatigue was in her retiring room and reposing on her couch and singing in rapturous heart in her sweet melody—O how pretty the heavenly nectar is falling ! Suddhodana who was also nearby listening to her charming tune, came and laying near her, stroke her locks and was caressing her. As if from ecstasy she awoke, outstretched her arms round her husband's neck in a voluptuous abandon. And ere long they were interlocked in lover's embrace. Never before Maya Devi experienced such intense libidinous pleasure. And soon she relaxed and slumbered. She awoke in the morning with a dream that a white elephant, plucking a white lotus with his silvery trunk, was striking on her right side and seemed to enter her womb, and she told about this dream to her husband. Suddhodana caused sixty-four eminent Brahmins to be summoned, and spread costly seats on ground, festively prepared with green leaves, Dalbergia flowers and so forth. The Brahmins being seated, he filled gold and silver dishes with the

best milk porridge compounded with *ghee*, honey and treacle, and covering these dishes with others, made likewise of gold and silver, he gave the Brahmans to eat. But not only with food but with other gifts, such as new garments, tawny cows and so forth, he satisfied them completely. And when their every desire was satisfied, he told them the dream, and asked them what would come of it. "Be not anxious, great king," said the Brahmans. "A child has planted itself in the womb of the queen, and it is a male child and not a female. You will have a son".

Great was the rejoicing in the household. And the court physician frequently visited her to give her advice on her food and toilet. And during the Kartik Purnima festival, Prajapati also conceived. And consequently Siddhodana was in good humour. In the tenth month of Maya's pregnancy, Maya Devi did not feel well, and she was restless; she said to Siddhodana: "I should like to visit my kinsfolk in their city Devadaha". "So be it", said the king, and from Kapilavastu to the city of Devadaha, he had the road made even, and garnished it with plantain trees, set in pots, and with banners and streamers; and seating the queen in a palanquin-borne by a number of men, he sent her away in a great pomp. Now between the two cities and belonging to the inhabitants of both, there was a pleasure-grove of Sala trees, called Lumbini grove. And it this particular time (Vaisaki Purnima), this grove was one mass of flowers from the ground to the topmost branches, while amongst the branches and flowers hummed swarms of bees, and flocks of various

kinds of birds flew warbling sweetly. When the queen beheld it she became desirous of disporting herself therein, and the courtiers therefore took her there into. And going to the foot of a Sala tree she seized hold of a flowering branch, and immediately her pains came upon her. Thereupon the people hung a curtain about her and retired. Soon after the attending nurse announced that a son had been born, but the queen was semi-conscious. Then one of Maya's maids rushed to Suddhodana and joyously shouted to him: "Lord, a son has been born to you who will bring glory to your house". Suddhodana did not say anything but his face brightened with joy, indicating his happiness. And after receiving further details, he had the birth of the son announced in the city. Then he accompanied by many Sakyas and Brahmins went to the Lumbini grove. There he found assembled many inhabitants of both the cities rejoicing. And the king inclining towards the child, said, "as he has fulfilled my desire, I shall call him Siddhartha." Then in a palanquin, accompanied by many inhabitants of both the cities, the mother and the child were brought to Kapilavastu.

Buddha was born on Vaisaki Purnima day (May-June Full moon) in 624 B. C. But this traditional date, as accepted in Ceylon, Burma and Siam, is questioned by some western scholars who calculate the date of Buddha by adding together two numbers, the one being the coronation year of Asoka and the other being the interval between that date and the death of the Buddha. Asoka seems to have reigned between 261-227 B. C. And the total interval between Asoka's accession and Buddha's death, according to the Ceylon Chronicles, is 218 years. So the Buddha died about 483 B. C. As he lived 80 years he was born in 563 B. C. Between these two dates

Now it came to pass at that time Asita (Kala) Devala, who was an intimate friend of Siddhodhana, practised in the eight stages of meditation, went after his daily meal, and in his rounds, heard that a son had been born to his friend, and in haste entered the dwelling, and having seated himself on the seat assigned to him, he said—"Great king, I hear that a son has been born to you. I would see him." Then the king had the prince magnificently dressed and brought in. "Marvellously glorious will be this child; he has all the marks of greatness of a great king or a great Buddha."

On the fifth day they bathed the baby's head, saying, "We will perform the choosing a name for him." And they prepared the royal palace by anointing it with 4 kinds of perfumes and by scattering Dalbergia blossoms and other flowers—five sorts in all. And making some porridge of whole rice grains boiled in milk, they invited one hundred and eight Brahmans,—men who had mastered the three Vedas. And having seated these Brahmans in the royal palace, and fed them with delicate food and showed them every attention, they asked them to observe the marks and characteristics of the prince and to prophesy his future. Among the hundred and eight, Rama, Dhaja, Laksmana,

the difference is 50 years. It is also likely that many years had passed between Asoka's accession to the throne and his coronation as he had to suppress his rebellious brothers and other refractory chiefs before he could be crowned. And it is uncertain which date the Ceylon Chronicles mention, and whether accuracy could be ascribed to it. Any way that will be a question of only a few years.

Mamtri, Kondanna, Bhoja, Suama and Sudatta were the same Brahmana fortune-tellers who had interpreted the dream of the night of conception. Seven of these raised two fingers each and gave a double interpretation, saying if a man possessing such marks continue in the household, he becomes a universal monarch; if he retire from the world, he becomes a Buddha.

The prince was named Siddhartha with auspicious ceremonies. But in the midst of all rejoicings, one event saddened everybody. High fever was burning in Maya Devi, and no medicine could cure her. And she had often delirious ecstatic exclamations about the future of her baby. On the seventh day, clasping her baby and pointing it to her sister, her restless feverish body reposed in eternal slumber. Prajapati nursed her step-son with more love, affection and tender care than her own son Nanda who was born six months after him. And even Siddhartha grew up into a brilliant youth, without knowing that Prajapati was not his own mother, and Nanda was not his own brother. And both of them used to grow together in playful merri-ments. They were very fond of dolls made of wood,

One of these, Kondanna with 4 sons of his associates, became later Buddha's disciples. It was very honourable at that time to be a renowned leader of a philosophic sect. The position was like that of a pope. A king was respected only within his kingdom. But a famous teacher with good followings was highly honoured everywhere. A Kshatrya philosopher and paribrajak was welcome in every palace, for at that time they belonged to the powerful ruling class all over Aryavarta. It was the ambition of many ruling families that one of their princes becomes the organizer and director of a popular philosophical school.

but with such dexterity they were made that they appeared to be natural objects. They had small doll elephants, gazelles, horses, cows and chariots for their playthings.

III.—Siddhartha's Education and Marriage

At the age of eight Siddhartha and Nanda were sent to Upadaya (preceptor) Visvamitra with adequate fees. There Siddhartha quickly learnt the art of writing. Then he studied the Vedas, astronomy, grammar, etymology, meter, prosody, Sankhya, Yoga, Vaisesik, antiquities, history, economics, logic and the Vrihaspati, system of philosophy (atheistic); from the mathmetician and astronomer Sakya Arjuna, he studied mathematics until he attained the age of 19.

Pupils used to live generally in their preceptor's house. Rich People had to pay the preceptor's fees in advance, and they were called Acharya. Bhaga-Dayak (163 Susim J ; 252 Tilamusti J). Those who were very poor, they by personal service used to discharge their obligations, and they were called Dharmanti Vasika (71 Varuna J ; 123 Langalisha J). Those who could afford used to bring with them, and their relatives periodically used to send cereals, oil, garments, fuel and even milching cows, which supplied the needs of the academy (438 Tittir J). Some scholars were even allowed to pay the teacher's fee after finishing their education (478 Duta J). It was the custom in Barnasi to provide even free food and lodgings to poor scholars so that they could get sound education free of any cost (41 Losaka J). Villagers used to appoint teachers to give elementary education to their children in their own villages, and the teachers were given salaries and lodgings. Scholars used to go Banarasi and particularly to Takshashila which was the greatest educational centre for advance studies, after they attained the age of sixteen (352 Tilamusti J, 338 Tusha J). Not only men, but women also were highly educated. We find that once a Nigrantha (Jaina) monk and a nun came to Vaisali for

Now on a certain day the king celebrated the Sowing Festival. On that day they used to decorate the whole city, and all the slaves and other servants would put on new tunics; and perfumed and garlanded, they would assemble together at the king's palace where a thousand plows were assembled. On this occasion, there were one hundred and eight plows, all save one, ornamented with silver, as were also the reins for the oxen and the cross-bars of the plows. But the plow that was held by the king was ornamented with red gold as also the horns, the reins and the goad of the oxen. And the king issued forth with a large retinue, taking his sons with him. In this the king, the ministers, patriarchs and cultivators—all joined with great jubilations. But Siddhartha felt it was a cruel sight. In the burning sun the farmers were goading the innocent oxen with lashes. Instead of joining the festival he was sitting pensively under the dense shade and foliage of a solitary rose-apple tree. The Sakyas began to complain, and there was a discussion about him: "Siddhartha is wholly given over to ease, and is not training himself

debates. Both of them were equal in abilities. And the Licchavi nobles advised them to get married, as their union was bound to produce issues of highly educated children. Actually they got married, and had 4 daughters—Satya, Loln, Avavadika, Patanchara, and one son Satyaka who become renowned for their learning. The sisters used to go from town to town challenging every body, that if any of them could be beaten in arguments by a layman or a monk she will be his wife, otherwise if he is defeated he will be her disciple (301 Khullakalinga). In Therigatha, we find 72 poetesses, some of whom were of great distinction, which indicates that the standard of female education was not only very advanced but also very popular

in any manly arts. What would he do if war were to occur?" The king sent for Siddhartha and said: "My child, your relatives are saying that you are not training yourself, but are wholly given over to ease. Now what do you think we had best to do?" "Father, let the crier go about the city, beating the drum to announce that I will show my proficiency to my relatives in the tournament on the seventh day from now." Dandapani also ~~announced by beats of drums~~ that his daughter Yasodhara aged 16, a girl renowned for her beauty and accomplishments, would select, as her husband the victor of the contests, whether he is Kshatriya or not. There was a big tournament on the parade ground which lasted for 5 days, and debating for two days in the Assembly Hall, in which all the Sakya and Koli youths participated, and all the patriarchs assembled to cheer, encourage and to criticize as well as the matrons and maidens to cheer their respective heroes,—all dressed in coloured garments, and garlanded and perfumed in their finest embellishments. It was a jolly crowd, vociferous and merry-making. The first day was devoted to archery. Three gold figurines of girls were suspended through silvern threads behind an iron plate with three corresponding holes not larger than a beak of a duck. The iron plate was nailed on *sala* poles about 64 hands from the platform. There were 480 contestants. They had leather knapsacks suspended on their backs containing horned bows and iron-tipped arrows. The arrow heads that could not hit the marks fell down on the ground with a bang, being deflected by the iron plate, and the crowd jeered. Three at a time tried. But all failed.

At last Devadatta succeeded to snapping a silvern thread and win a prize, and loud was the cheer. Then Siddhartha rose and tried, and snapped another silver thread, and he received a gold figurine of a dream-beauty, and louder still was the resounding cheer. The crowd dispersed for the day talking and gesticulating. Next day was the wrestling match. The parade ground was crowded to overflowing. The public took keener interests than on the previous day. There were 160 contestants. Finally Siddhartha and Devadatta remained good rivals. The issue remained undecided. The trophy of the day was a gold statuette of two wrestlers, and it remained the state possession. The third day was devoted to Fencing with both swords and clubs, the contestants wearing their iron armours and hanging swords in the sheathes on their left side. Siddhartha did not take any part in it, thinking it was a barbarous inhuman sport. Many were wounded. But Devadatta was the victor of the day, and entertained every one with his marvellous skill and dexterity. The fourth day was the day of the Horse-Race for seven miles (Yoyanas), and there were 80 contestants. Siddhartha's marvellous speed and his skill in managing his horse received the praise even of the veteran horsemen, and he got the trophy of a gold statuette of a rider. The fifth day was the last day of the sports, and it was devoted to chariot race. There were 64 contestants. In this as in horse race, Siddhartha outdistanced all his rivals, and for his surprising dexterity, he was declared the best charioteer, and he received the thundering applause of the spectators.

and a small gold chariot as his trophy. On the sixth day the Assembly Hall was full with the elite of the two towns. The subject was music and poetry. There were 96 contestants. Many youths and maidens recited the poems of their compositions to melodious tunes, but Siddhartha's poems were judged to be the best; and he received a gold statuette of Saraswati as his prize. The next day was the last, but the most important day. For on this day Yasodhara would choose the Victor as her husband in her Svayambara marriage. Actually there were two formidable claimants for her hand and heart—valiant and daring Devadatta, her first cousin, her father's brother Suprabuddha's son and possible successor to the throne of the Kolis of Devadaha; and the charming and eloquent Siddhartha, possible successor to the throne of Kapilivastu. Other youths also came with throbbing hearts, for in love hope is seldom lost, and is like an intoxicating beverage where the appetite increases with drinking. Youths came with brilliant head-dresses and gayly-coloured apparels, perfumed and garlanded. Matrons and maidens came in their finest attires. Patriarchs came in neat and clean dress, dignified serious, but cheerful and talkative. Many Brahmans came, including some distinguished scholars. In the first sessions there were discussions on logic, in which Devadatta seemed to have excelled. In handwriting Siddhartha was the best, and Visvamitra was the judge. In mathematics Sakya Arjuna was the judge, and Siddhartha stood first. In the session when Devadatta spoke on Ethics and Morals, there was very little appreciation; but when Siddhartha made his conclusive

remarks by saying that Sympathy and Love are really the essence of Ethics and Morals, they are more than virtues ; they are the perennial fountains which not only quench the thirst of the restless seekers after divinity, do also promote the individual as well as the collective happiness, welfare and prosperity ; there was loud burst of thundering applause, and Siddhartha received a gold statuette of a preceptor from the hands of Visvamitra. Yasodhara attired in two safflower coloured flowing garments, her wavy black hair dressed in the form of a bow with white flowers, from her right hand hanging a garland of well scented flowers strung thorough a thin gold thread and heart-shaped knobs, rushed to, accompanied by some of her friends, where Devadatta, Siddhartha and others were sitting, when Devadatta thinking that it was for him, rose to receive it, but to his discomfiture, she put it round the neck of Siddhartha. Siddhartha with a happy smile, his face radiating with joy, clasped Yasodhara's hands, pulled out a precious ring from his own finger, and gave it to her. She hesitated to accept it, "Should I take it?" "Why not, it belongs to me." "But you are depriving yourself to give it to me." "What of that!" "And there was exultant rejoicing. Gautami Prajapati was the first to bless them. Then Sudhodhan, and after him Dandapani, and they embraced each other. Many others followed them, including Amrita, mother of Devadatta and sister of Sudhdhana, who in her heart of hearts—longed to have Yasodhara to be his son's. Soon after, marriage took place with a great eclat and pomp. Siddhartha became cheerful and gay. He lost

his habitual pensive mood and his introspective habits. He found Yasodhara infinitely more interesting than his studies. He was 19 and she was 16. Love shrouded their lives with a sweet aroma and intoxicating charms. Nature became with them more lovely than ever before. Flowers, birds, trees, running waters, even the passing clouds had a romantic meaning for them now which they did not feel before. It was a beautiful spring morning. There was zephyr—soothing and refreshing. Under a wooden pavilion on the lake in the park upon polished stone pavements, Siddhartha was sitting. Yasodhara laying her head on his lap, was reclining herself. The sun was rising in the east, flashing the surrounding sky with radiant colours. The snowy peaks of the Himalayas catching the morning rays of the rising sun looked like heaps of molten gold in the western sky—resplendent and luminous. Siddhartha and Yasodhara were gazing at the sight as if it was a feast for their eyes. Their attention was diverted by the chirping noise of a flock of wild duck that was flying on the horizon. Suddenly a duck fell on the bank of the lake with an agonizing sound, not far off from where Siddhartha was sitting.

Siddhartha let loose the fingers of the left hand of Yasodhara he was holding with his right hand, and gently laying aside her head on a soft cushion made of his upper garment, he rushed to the place where the bird was lying. He found the white breast of the bird tinged red with blood, and there was an arrow head stuck in it. He pulled out the arrow head, washed the wound with the cold water, and with his careful nursing the

bird revived. He even struck the arrow head into the tip of his own finger to find out how he would feel, and a few drops of gentle tears like liquid pearl rolled down his cheeks for the suffering bird. Yasodhara was also helping Siddhartha in his nursing, though she remonstrated against hurting his own finger. Devadatta soon after appeared on the scene, and demanded the bird as the shot of his unerring mark. Siddhartha said : "I will not surrender this bird to you, because by my nursing I have saved its life ; I have thereby acquired right over it. If your arrow-shot would have killed it outright, then certainly it would have been yours." Devadatta retorted : "You are given over to ease and pleasures of life. You know nothing of Kshatriya's Mrigaya (hunting) code of honour. A Kshatriya can not give up his own kill to others without losing self-respect and public esteem which is more than his life". "But you want to eat it ; there will be plenty of fowls and venison for your dinner. After it is strong enough I shall allow it to fly away to its nest to enjoy its freedom". "But you are talking sentimental stuff like a female. After your marriage you have become like your wife." Yasodhara's face became crimson. But she did not say anything. Devadatta hurried away threatening that he would bring it to the notice of the Assembly for its decision. Siddhartha smilingly took Yasodhara's hands, led her to their residence with the duck. Next Thursday evening there was a discussion in the Assembly as to the ownership of the bird. Both Devadatta and Siddhartha explained their positions. The elders decided after deliberations : "A creature belongs to one who saves

its life. Siddhartha has saved its life, so he is entitled to it."

Siddhartha and Yasodhara used to go to the Park every day in their chariot. There they enjoyed the lotus blooming in the rippled lake, birds singing from trees to trees, butterflies and insects sauntering from flowers to flowers, rambling in the wooded glens and gazing steadfastly in clear sun-lit day at the silvery white snow-clad peaks after peaks of the vast and stupendous Himalyan ranges, and the inter-play of light and shade of them. They took their picnics there. Now it was an autumn evening. There was a little

The marriage between cousins was a popular custom in ancient India. Otherwise Suddhadona could not marry Maya and Prajapati; Siddhartha could not marry Yasodhara, and Devadatta could not aspire for Yasodhara's hands. Visvantar married his maternal cousin (547 *Visvantar* J). Ajatasatru married his step-maternal cousin Vajra, daughter of Prosenjit (285 *Varadhakig* : 492 *Taksak* J). Daughters were given in marriage with brother's or sister's son (136 *Atilaksman* J; 262 *Mridupani* J; 539 *Mahajanak* J). Step-brothers and sisters were also on occasions married (458 *Udaya* J). Even we find that brother and sisters were married (461 *Daszratha* J) like the Egyptian Pharaohs. Girls were generally married at 16 as it was the case with Sakya Vasava Kshatrias (465 *Bhadrasala*), or with Mallika, wife of Prasenjit (415 *Kulmava pinda* J). Deserted wife could remarry. When Siddhartha left Yasodhara, many princes and Kshatriyas sent her presents in order to marry her; but all of which she declined (485 *Chandra Kinnar* J). In Indriya J (423) we find a deserted wife whose husband became a monk is trying to marry again. Divorce and remarriage were also practised. In *Unadayanti* J (527) we find that the king became infatuated with the wife of the Commander-in Chief, who coming to know of it, was willing to divorce his wife, in order to please the king so that the king could legally and without any odium marry her. In *Sushima* J (411) we see an elderly widow with a grown up son married to a young man of her own son's age.

melancholy sadness in the air at the parting of the summer. Many trees were shedding their leaves, looking like weeping widows bereft of their ornaments. Yasodhara too did not feel well, for she was pregnant. But she kept her usual habits in order to keep her husband's company, so that she could forget her own physical discomforts. This evening she felt tired. Siddhartha too had been drinking the cups of pleasures to the dregs, and with the satiation there was depression and ennui. Enchantment of novelty wears off with familiarity. This is the natural psychological reaction. And it brings introspection of the soul. They were driving back home in the evening. Darkness was gradually thickening. There was a little cold crispness in the air. It was being intensified by a slight shower and wind. Siddhartha was observing that many poor, sick, crippled and old were hurriedly seeking shelter from the inclement weather. Siddhartha asked his charioteer Chhandaka if there was any remedy for these ills. The charioteer said : "No, with wealth there will be poverty ; with organic life there will be sickness, old age and death. This is inevitable. Therefore it is wise to ignore them." "No, by ignoring them, you do not eliminate them. If everyone has equal right and opportunity to acquire and enjoy wealth, there will be no rich and the poor. There will be health. With care and attention to the body and the functioning of its organs, no sickness or senility needs to be corollary to health." "But pleasure and pain, health and sickness go together. We cannot understand one without the other. We only know them by contrasts." "Not

necessarily so. Pleasure is the physiological sensation of the well-being of the body and mind and their proper functionings. Sickness is due to accidental factors which can be cured or removed by good physicians. It is simply a question of knowing things in their true perspective and applying the principles in practical life". Yasodhara said little, but was listening to the arguments of her husband and his comrade. They have frequented this road so often. They have seen the poor, the sick, the old from their childhood. It is such a common occurrence. It never before intruded on their mind like an arrow-thrust with such an uneasy feeling. While riding together Siddhartha and Yasodhara were absorbed in each other's look and thoughts like a seductive intoxication, and they ignored the universe outside.

Siddhartha returned home, but the thought was still brewing in his mind how to conquer disease, sickness and old age, the scourge of all human beings. After taking his refreshments he retired, but he could not enjoy the refreshing sleep. The thought was agitating his mind like a fever that rages from within. Next morning after the usual salutation, Yasodhara, seeing her husband brooding and depressed, said to him: "Beloved, why do you look so sad today?" "Dear, you are the source of my joy and pleasures; you delight and enliven me. But behind it is the cancerous tormenting pain that

Sarathi or charioteer in ancient Aryavarta was a very trusted friend and comrade. For on his intelligence and dexterity depended the victory and life of the warrior. Arjuna had as his charioteer, Krishna, the expounder of the Gita.

this sensuous joy is but temporary. Disease, senility and death stand in the way of our everlasting union and happiness." "But did not our charioteer wisely say that it is better to overlook the concomitant evils of life. Why not let us enjoy life as long as we can!" "But man is a thinking being, and not an animal. He wants to avoid evils if he can." "Every human being is subject to disease, old age and death; only Gods can avoid them." "Then I shall be a God." Yasodhara became anxious about the demeanour of her husband, and said: "Shall we not go to the park to-day?" And soon they started. Yasodhara tried to divert her husband's mind from those ugly corroding thoughts with all her feminine arts of coquetry. But Siddhartha was never again the same gay singing bird as before. He did many things almost mechanically as his customary habit so that Yasodhara would not take any offence, but he began to loose interests in them. Siddhartha was engrossed with the problems of human deliverance, from the painful bondage of poverty, sickness, senility and death. If he could only find its solution, then all human miseries would be over. As Yasodhara's pregnancy advanced, she could not accompany Siddhartha in his daily drive to and walks in the Park. Yasodhara's soulful love and winning smiles acted as an antidote to Siddhartha's brooding melancholy thoughts. But without this sobering influence, the solution of the deliverance of man from his bonds of misery became his all-consuming passion. Thus days, weeks and months passed. Instead of time giving a brake to the momentum, it rather became more accelerated. Passion

became almost a frenzy. One evening Siddhartha was in the park. At that time news was brought to Suddhodana that Yasodhara had given birth to a son. He at once sent a messenger to his son with this happy announcement. Siddhartha was very glad to know that Yasodhara had given birth to a son without any mishap, but uttered with a sigh: "An impediment (*Rakula*) has been born, a fetter has been born." While Siddhartha was driving back to his residence, accompanied by a joyous multitude in a procession, one Kisa Gautami, a Kshatria maiden, ascended the roof of her dwelling to find out what the noise was about, and seeing the splendid body and happy face of Siddhartha, burst forth into the song of joy:—"Full happy now mother is, full happy now that father is, full happy now that woman is who owns this lord so glorious." Siddhartha thought: "Am I really happy? It behoves me to quit the household life and to retire from this world in quest of the true happiness. I will send this lady a teacher's fee." And loosing from his neck a pearl necklace he sent it to Kisa Gautami. And great was her satisfaction at this, for she thought: "Prince Siddhartha has fallen in love with me, and has sent me a present."

When Siddhartha reached home, a beautiful baby was presented to him. After a few days, when Yasodhara was still convalescent, Siddhartha saw his father, and with usual salutation told him: "Consent to the proposal I shall make; please do not oppose it. I want to follow religious life,—the path of deliverance. I have made this decision, father."

Suddhodhana became pensive, and after a minute's hesitation said: "Son, give up the idea. Time has not yet come for you to take to a religious life. Youth is a period of colourful imaginations and volatile thoughts. Its restless yearnings without the background of practical experience and wisdom lack maturity of judgement. To lead an austere ascetic life during youth would be a great error. You have not yet experienced the pleasures of life; before they have been fully enjoyed, your soul would restlessly yearn for them consciously or subconsciously. And your firm resolutions would frustrate themselves before the privations and hardships for which your body and mind are unaccustomed. I have grown old. It is for me to lead a religious life. I abdicate my position to your favour. You have got a family. They need you. Enjoy the pleasures of life as long as you can. Then you can be a hermit which is natural". "But father, how can we enjoy life while sickness, senility and death mock at our face?" "But do we not eat rice, because it is covered within husks? Do we not take the juice of the sugarcane for it is enclosed in fibres? Do we not enjoy the lotus-buds though the roots of them are covered with slime? Sickness and senility can be overcome by rational living. Man dies but once in his life, but he lives years which he can enjoy. My son, do not talk like a child. They are not problems at all. They have been in existence since creation. Be a man. Assert your right in this world, and learn to enjoy it". Siddhartha remained silent, but was not convinced.

Next day was a rainy day. Siddhartha did not stir out. Yasodhara was sitting near her husband, having the baby on her lap. Siddhartha hesitatingly broached out the subject to his wife: "Now you have got a boy, I hope you would not mind if I become a recluse". "But how can I live without you?" "Why, you have said that you could sacrifice your life for my happiness." "If I were a crystal you could see through whether what I said was true or not. But when a mother opposes her child's whims which might cause him harm, does she love him less or more? You are not accustomed to a life of privations. How would you stand it? Beloved have I offended you any way? Are you angry with me? Do not say any more about the religious life. It hurts me." And she began to sob. Tears rolled down her cheeks like molten pearls. Her tears moved Siddhartha more than her arguments. And he remained silent.

Then one day Siddhartha approached Prajapati Gautami saying: "Mother, I want to be a recluse." "Why, what madness has overtaken you, my son! I heard it also from your father, and I thought his arguments had convinced you of its futility. How can I your old mother, your old father, Yasodhara and her new-born babe live without you?" "But you will have everybody else. Nanda will look after you, father, Yasodhara and Rahula". She began sobbing, and clasping his head with her arms, and folding him into her bosom, said: "Before I saw you, the world was meaningless and empty for me; I did not know how to kill my time.

But when I held your tiny body within my arms, gazed at your transparent eyes, looked at your smiling face, when your velvety hands and face touched my face, and I heard prattlings from your twittering lips, the world has become full of interests and colourful for me. You have given me a new life. With your meaningless cruel heartless action, now will you snap it away?"

IV. Gautama's Renunciation and Wanderings

It was a dark and gloomy night, though it was the *Ashari-Purnima* (Fullmoon night in July); the sky was overcast with clouds. Already there were a couple of showers in the evening. Everything was wet, as if Nature was weeping and shedding its tears. Siddhartha sat pensive. Some *Solution* of poverty, sickness, old age and death must be found. He should try to find it out. But was he sure that by simply leaving his comfortable home, influential position, beloved wife and son, affectionate parents and dear relatives and friends, in the quest of the unknown, he would find out the elixir of life by which Humanity could be redeemed? But would it not be cowardly not to try it? Was he not heroic enough to sacrifice his personal comforts for the sake of suffering man? Was it a good policy to feed the body, but to starve the soul? No, he would not die every beat of his pulse like a coward; but in his daring attempt to find out a solution for all, he would die but once like a hero on the battlefield. Conquest over *Mara* (SK.

Smara : Kama : Desire) is a better achievement than a victory in a battlefield. No, he was determined to achieve his aim or to perish in the attempt. Thus resolved he got up, went to Yasodhara's apartment, opened the door of her chamber. Within the chamber was burning a lamp fed with sweet smelling oil, and Yasodhara lay sleeping on a couch strewn deep with jasmine and other flowers, her hand resting on the head of her son. If Yasodhara is awakened, she would rather die than allow him to leave her. But would he sneak away like a thief from his own home! Would he not embrace his baby before he would go? "No, if I were to raise my wife's hand from the child's head, she would awake." At that time Rahula was seven days old. He stood there for a moment indecisive, gazing at them. "No, I cannot stand it any longer. Their looks make me dizzy and irresolute like a strong drink". Thus in a hurry he crossed the corridor and shouted, "Chhandak, Chhandak, saddle a horse for me." "But it is a cloudy night and the weather is inclement." "What of that, the business is imperative." Thus saying he went back to where Yasodhara was, to have a last look at them. When he came back to see whether the horse was saddled and bridled, the full moon was shining in the middle of azure blue sky spreading soft silvery radiance in all directions. Siddhartha mounted the horse and Chhandaka drove it as fast as the favourite horse Kanthaka could carry him.

Siddhartha left home at midnight of Asari Purnima (July Full Moon) with the junction of Pusya (Cancer) at the age of 29 (B. C. 535).

Siddhartha rode a distance of about 30 miles, not stopping till the morning dawned, and reached the bank of the river *Anoma* (illustrious), thus crossing in six hours' ride the territories of 4 states—Sakya, Kola, Malla, and Maineyn. And stopping on the river bank, Siddhartha asked Chhandaka: "What is the name of the river?" "Its name is Anoma (illustrious)." "And my retirement from the world shall be from here," thus saying, he gave the signal to his horse with his heels, and the horse crossed the shallow river bed of 146 hands, and landed on the opposite bank. Siddhartha, dismounting and standing on the sandy beach that stretched away like a sheet of silver, said to Chhandaka after taking off his ornaments: "My good Chandaka, take these ornaments and Kanthaka, and go home; I am about to retire from the world." Chhandaka replied: "I will also retire from the world, and keep your company". "But how then will my father and my relations know what has become of me unless you go back and tell them? It is not for you now to be a recluse, go now," and made him take the ornaments and the head-dress. Then he thought: "These locks of mine are not suited to a monk. But there is no one to cut the hair. Therefore, I will cut them off myself with my sword." And grasping a scimitar with his right hand, he seized his locks and cut them off to two-finger breadth in length. And again thinking, "these garments of mine made of Baranasi cloth are not suited to a monk," exchanged them with those of a hunter who was passing the river bank. Then he said to Chhandaka:

"Go and tell my father and my mother that I am well". When Chhandaka after much weeping was to mount the horse, he found that after some snorings the horse that was lying was dying, and died soon. Chhandaka, being deserted by his most intimate friend and losing his favourite horse, returned to Kapilavastu, weeping and wailing.

When Suddhodana and Prajapati heard everything from Chhandaka on his return, they were overwhelmed with sorrow. When Yasodhara heard it she fell unconscious. When she gained her consciousness she cut her beautiful locks of which she was proud, threw all her ornaments away, saying as her dearest thing had left her she had no use for those decorations which she only wore to be pleasing to her beloved. When Prajapati met Yasodhara in such a miserable condition, they wept together.

Gautama then became the guest in the hermitage of two Brahmana nuns—Sakya and Padma—one after the other. Then he went to the retreat of a Brahman recluse—Raivata. Thence he reached the Vaisali—the Licchavi capital—, where he met the famous teacher Arara Kalama, who had 300 disciples, and Gautama joined his school on the Hiranyavati.

Gautama assiduously learnt all that Arara Kalama

Later Chaityas were erected on the places wherefrom Chhandaka returned, whereon the head-dress fell, where garments were exchanged, known as Chhandaka Nibarthana, Churapratigrahan, Kasayagrahan.

Siddhartha was the personal name. Gautama was the family name. As family name was of a very distinguished lineage, he was naturally known by that name.

taught him. After his learning was finished, Arara Kalama, being satisfied that Gautama had a vast store of knowledge, was really earnest, of genuine ascetic tendency with stoic indifference to pleasures, said to Gautama: "I have taught you all that I know. You know now as much as I do. I therefore propose to you that you remain here as my assistant in the school". But as Arara Kalama used to teach that personal salvation or liberation can only be obtained through the acquirements of virtue, and virtue can be acquired through physical hardships, privations and sufferings, and then alone the liberated soul enters into Heaven where he perpetually enjoys all its attendant pleasures, and as Gautama did not agree with this doctrine, known as *Akincha Nyatana Dharma*, he politely declined the tempting offer, and proceeded towards Magadha.

Gautama settled near the city of Rajagriha on the other side of the hill. And his fame spread far and

Arara Kalama used to believe that asceticism is a virtue. And if one practises earnestly severe asceticism, self-discipline, in next life he is born in Heaven. In Heaven there is no sorrow—but only perpetual bliss. The more one has suffered privations and discomforts in this life, the longer he would be entitled to stay in heaven. After the period of his fixed duration according to his virtues, he will be reborn on this earth. In heaven he will have a material body as in this world, with its attendant sickness, senility and death; so it would be subject to all its biotic impulses with all the sensations, pleasures and pain, but only with this difference that pleasure sensation would be of longer duration and intensity. Naturally therefore this metaphysics could not satisfy and conform to Gautama's scheme of salvation. It simply transferred the solution of the problems in another sphere.

wide as a Kshatria learned ascetic. Bimbisara (344-491 B. C.) hearing of this one evening mounted his chariot, started off from the city for the hill, and reaching it, he walked up to the shade of the tree under which Gautama was sitting, and addressed him:—

“O Recluse, what is your country, who is your father, who is your mother, and what is your caste? You appear to be of high birth and learned.” Gautama replied: “Perhaps, O king, you have heard the name of Kapilavastu, one of the fine cities. There my father Siddhodhana is the chief of the Sakya clan. For travelling and leading a religious life I have left my parents.” “Blessed be you. An ancient bond of amity binds both of our families. It is a great pleasure for me to have seen you. Do not stay in this lonely hill. Nor is it necessary that you should sleep on this hard ground. You have youth and beauty. You are not accustomed to this hard life. Come to the city. There I shall find a place for you where you will be comfortable, and all your necessities would be cared for”. “But Sir, I have left my beloved parents and Kapilavastu, not for personal comforts, nor for pleasures of life; only to find a solution of poverty, sickness, old age and death, and for that I am leading an ascetic wandering life.” “Body needs nourishment, and senses are insistent in their demands”. “I do not seek the gratification of my senses or of my passions, but have retired from the world for the sake of supreme and absolute enlightenments, great King.” “If you find the solution of those great problems, do not forget to give me their benefit—a friend of the Sakyas”.

After saluting Gautama, and wishing him well, Bimbisara came back to his chariot with his retinue, ascended his chariot, and returned to Rajagriha. In a nearby place there was a renowned metaphysical school having 700 pupils conducted by Rudraka, son of Rama. Gautama joined it. The cardinal principle of Rudraka's doctrine was that Faith, Energy, Good Memory, Concentration of mind and special knowledge were essential for salvation. It was known as *Naiva Sangana Asangayatam*. The liberated soul is beyond the reach of wisdom or folly.

Gautama realized after attending the school for some time that mere philosophical discussions were not sufficient, but personal efforts through ascetic practices and contentment of mind were imperative to come to a solution of his problems. He therefore decided to leave the place. Admiring Gautama's self-control, spiritual earnestness and universal brotherly sympathy, Kaundilya, Asvajita, Bhadriya, Vashpa and Mahanama, five pupils of Rudraka, followed Gautama, and became his disciples. Wandering for a while they reached Gaya Sir (Hill of Gaya) near the place where the Nairanjana and the Phalgu rivers meet. There he thought: "Unless one has learnt perfect self-control and is free from all yearnings and longings, he cannot secure physical and mental contentment, free from agonizing anxiety. As one can not ignite or produce sparks by frictions of wet woods, but only of dry woods, so one, whose soul is sunk in anger and malice, greed and envy, can not enkindle light of wisdom, which can only be produced by one who is

free from them." While one day Gautama, sitting down with his face to the east in the shade of the Pandava rock, attempted to eat his meal which he obtained by begging, his stomach turned, and he felt as if his inwards were on the point of coming out by his mouth (violent vomiting). There-upon in the midst of his distress at that repulsive food, for he had never before so much as seen such a fare,—he began to admonish himself, saying: "Siddhartha, although you were born into a family having plenty to eat and to drink, into a station in life where you lived on fragrant third season's rice with various dishes of the finest taste and flavours, yet when you saw a monk clad in garments taken from the rubbish heap, you exclaimed, "Oh when shall I be like him and eat food which I have begged?" And then you retired from the world, and now that you have your wish, and have renounced all, what, pray is this you are doing?" When he had thus admonished himself, his disgust subsided, and he ate his meal with his companions.

Then following the bank of the river Nairanjana, Gautama and his followers reached Uruvilva village. Seeing its sylvan charms and panorama on the Nairanjana whose water was clear like crystals (near present Buddha Gaya), they selected this place for their austere ascetic practices and devotion in which six years were spent. For six years under the shade of a tree he exposed himself to the sun, the rain and the wind, and practised austerities and self-mortifications and privations to such an extent that

his robust health vanished, and his body became simply a skeleton, in which only his eyes glowed undiminished lustre. He ate only slight portions of fruits, rice, milk, curds or sweetened mixed barley and sesame cakes that were left to him by passers-by. The fame of his austerities and fasting habits, and living on almost practically nothing spread round Uruvilva like the sound of a great bell hung in the canopy of the skies. Now, one day, as he was deep in a trance of suppressed breathing, he was attacked by violent pains, and he fell senseless to the ground. Now the five followers who attended on Gautama like servants and did all manner of service for him, and kept constantly at his beck and call, thought that their master had died a saint's death, and when his death was announced, large numbers of surrounding villagers gathered round him to do him the last honour. But Gautama within a few hours regained his consciousness. He was extremely emaciated and exhausted. The six girls of the chief of the village came to this place with milk and rice as an offering to the dead saint. Finding that he was alive they offered it to him. Gautama ate the plate of rice and the bowl of milk with great relish and refreshment to the satisfaction and astonishment of the spectators. Finding that the saint ate what was given to him, for six days, these girls brought him different dishes of food. Gautama gained strength and vitality. And the realization dawned on him now that the six years spent in austerities were like time spent in endeavour.

ing to tie the air into knots. And coming to the decision, "These austerities are not the way to enlightenment," he went begging through the village for food and raiment and lived upon it. Gautama's 5 disciples who were devoted to him and at his service thought: "It is now six years that this man has been performing austerities without being able to attain to omniscience. And how much less can be expected to do so in future, now that he has again taken to ordinary material food begged from the villagers. He has become luxurious and given up the struggle. For us to look for any benefit to come from that quarter would be as reasonable as if a man were to imagine he could bathe his head in a dew-drop. We will have nothing more to do with him." With that they took their bowls and robes, and left Gautama, and going 120 miles north east entered Risipattana (Baranasi). When Gautama's faith was wavering, when he was questioning within himself whether he was not chasing after the mirage of hope, and all his efforts and sacrifices were not in vain, and instead of getting perfect enlightenment and mental harmony, he was suffering now more mental anguishes than physical decrepitude, knowing not what path now to follow, and finding no illuminating ray to dispel the gloom of his despair, and showing the true direction which would lead to the solution of his problems for which he has sacrificed every thing man holds dear,—power, position, comforts, devoted charming wife, lovely son, affectionate parents and faithful relatives—and when he needed

most the personal care and sympathy of his followers to enkindle in him the dying embers of his faith, he was cruelly deserted by them, which depressed him very much. Mentally weary, physically exhausted, hungry and thirsty, Gautama was sitting pensively facing the rising sun under a banyan tree, waiting for the hour to go begging. Now at that time there lived in Senari village close to Uruvilva a girl name Sujata born in a merchant's family. On reaching maturity she made a prayer to a certain banyan tree, saying: "If I get a husband of my choice of equal rank with myself, and my first-born is a son, I will make a yearly offering to you." And wishing to make her offering on the fullmoon day of the month of Visakha, Sujata was preparing milk-rice pudding. When the cooking was finished, Sujata told her slave-girl Purna to go quickly and to get everything ready at the holy place. To the surprise of Purna when she went near the banyan tree, she saw Gautama sitting under its shade, and she became greatly excited, and exclaimed to Sujata: "Our deity methinks has come down from the tree today, and has seated himself ready to receive our offering in person." Sujata filled a dish with thickly cooked milk-rice and covered it with another and wrapping it in a cloth, she adorned herself in all her ornaments, and with the dish on her head she proceeded to the foot of the banian tree. As soon as she caught sight of Gautama, she was exceedingly overjoyed, supposing him to be a tree-god, and she kept constantly bowing. And taking the pot from her head, she uncovered it and placed the dish of milk-

rice in the hand of Gautama and a vase of flower-scented water near him. Then Gautama looked at Sujata, and she perceived that he was a holy man and with obeisance addressed him: "O Saint, accept my offering, and go withersover it seems to you good". And adding: "May your wishes prosper like mine own", she departed.

Gautama then rose from his seat and with the dish and water in his hands he proceeded to the banks of the Nairanjana and depositing the dish on the bank, descended into its water.

After bathing he dressed himself and sitting down with his face to the east, he made the whole of the thick sweet milk-rice into 49 pellets and ate it with great relish. Then Gautama took his noonday rest on the bank of the river in a grove of Sal-tree in full bloom. And at nightfall, at the time the flowers droop on their stalks, he rose up and went towards the Bo-tree along the road. Just then there came from the opposite direction a grass-cutter named Sollhiya and he was carrying grass and seeing there was a holy man on the road, he gave him eight handfuls of the grass. Then Gautama facing the east from the trunk of the Bo-tree spread the grass at its foot and made a cushion out of it.

Gautama was reclining on the spread cushion of the grass. Then he saw the full-moon was rising in the east like a silvery orb. It reminded him unconsci-

The spot where he bathed and where he deposited his dish of rice-milk are now a place of pilgrimage, known as Supra-tirtha near Buddha-Gaya.

ously the evenings spent with Yasodhara. How romantic, delightful and heavenly were they? Yet the same soothing moon-beams, the same gentle fragrance-wafting wind! But how different? Instead of the soft couch, tender like the plucked feathers of birds, loose silk-cotton fibres, lotus-petals, baby's touch, or the kiss of the beloved, he was resting on the newly cut grass, not much softer than the stone, on which it was laid. Yet Yasodhara's presence as if by magic could have transformed everything into thrilling beatitude, earth into a paradise. Still certainly she can be his if he wills. Not only she,—position, power, influence, comforts, affection, sympathy and good will of all—were available to him if he so desires, for he knows he will be eagerly welcomed. Notwithstanding he was being tantalized by the lure of an illusory paradise which is vanishing into the air like the mirage of hope. How palatable and energizing tasted the rice-pudding in the morning? Yet how much more savoury were the dishes and intoxicating charms of the home! He almost killed himself with fasting and asceticism. Yet desire was springing within his subconscious mind like a perennial fountain. By his eccentric acts he has not only ruined his health and made himself miserable, he has wrecked the happiness of his tenderly loving Yasodhara, newly born innocent son, devoted mother Prajapati and fond old father Suddhodana and other faithful relatives and friends. Yet he was groping in the dark. That is more agonizing than the physical sufferings. Had he any certitude of gaining the mental contentment

and the enlightenment for which he longed for the solution of his problems, surely he would not have minded the cost he has been paying for it. But if he now return home, sweet home, to enjoy all its charms and pleasures, would it give him mental satisfaction? Would it not be a confession of failure? Would it not be a life of cowardly existence and ignoble life of living death? Gautama jumped up as if in a frenzy and sat cross-legged, determined and resolute. "I must have enlightenment. And unless Desires (*Mara-Sk. Smara*) are entirely killed and uprooted, enlightenment remains obscure like a crystal covered with dust."

With this conquest of desire, Gautama became calm and serene. And all his doubts and despair vanished. Idyllic surrounding invited contemplation. The moon was shining splendidly a soft radiance of light and hope. The zephyr from the Nairanjana was wafting fragrance,—soothing and refreshing. The longings for sensual delights and earthly pleasures, which like passionate waves in the stormy sea toss the frail boats of life being vanquished, there was undisturbed mental harmony and equipoise, congenial for the concentration of thoughts. Gautama realized that ignorance (*Abidhya*) was the root cause of all miseries. Out of ignorance of physical and psychic laws, we crave and do things in a way which provoke bodily and

This is the famous conquest of Mara which has been fantastically described by poets. The temptations by Mara's daughters—*Rati* (Sexual cravings), *Trishna* (Longings)—and *Arati* (Ambition), are the natural and intuitive impulses in every physical organism.

mental disharmony, hence pains. This can only be remedied by proper (1) food, (2) exercise, (3) education, (4) outlook of life, (5) will, (6) discipline or self-control, (7) thoughts and speech, (8) actions with concentration of mind. With this enlightenment Gautama became the Buddha at the age of 35 in 529 B. C, and experienced the supreme joy and exalted serenity of mind. Divorced from all religious ceremonies and observances, all mystic ascetic austerities and self-mortifications, man can enjoy the supreme harmony and bliss of life just by proper living. That man is the architect of his own fate was the greatest inspired revelation of the Buddha for the right progress and welfare of mankind.

Ignorance gives us the false value of things ;
 Karma is generated from those impulses ;
 Consciousness is associated with Karma ;
 Six organs of sense generate consciousness through Contact ;
 Contact generates sensation in the sense organs ;
 Sensation demands its repetition, thus generating Desires ;
 Desire produces attachment ;
 Attachment causes re-birth ;
 Birth has its consequences of sickness, senility and death,
 resulting in pains and sorrow.

अविद्या प्रत्ययाः संस्काराः, संस्कारप्रत्ययं विज्ञानं, विज्ञान-
 प्रत्ययं नामरूपं, नामरूपप्रत्ययं षडायतनं, षडायतनप्रत्ययः
 स्पर्शः, स्पर्शप्रत्यया वेदना, वेदनाप्रत्यया तृष्णा, तृष्णाप्रत्यय-
 सुपादानम्, उपदानप्रत्ययो भवः, भवप्रत्यया जातिः, जाति-
 प्रत्यया जरामरण शोकपरिदेवदयः ।

V.—The Buddha

For seven days the Buddha stayed under the Bo-tree in deep contemplation to perfect the system of his philosophy. Then the Buddha arose from that state of exalted calm, and leaving the foot of the Bo-tree went to the foot of Ajapala (Goatherds) banian-tree where he sat cross-legged for another week in further elaboration of his reasonings and enjoying satisfaction in its logical conclusions. Then a certain Brahman, who was of proud and contemptuous disposition, drew near to where the Buddha was and exchanging greetings of friendship and civility with him, said to him: "Gautama, what constitutes a Brahman? And what are the Brahman-making qualities?" The Buddha replied: "It is he alone may claim the name of Brahman who has banished his evil traits, is free from pride, is self-restrained and spotless, is learned and leads a holy life." Then for another week he stayed under the shade of the Mucalinda or Muchukunda tree. The days were cloudy, windy and rainy.* There came for shelter Chairaka, a paribrajaka (itinerant), Sravaka (a Jaina lay follower), Gautama,

However the Buddha composed the following hymn :—

" How blest the happy solitude
Of him who hears and knows the truth !
How blest is harmlessness towards all,
And self-restraint towards living beings !
How blest from passion to be free
All sensuous joys to leave behind !
Yet far the highest bliss of all
To quit the illusion false ——— I am "

Nigrantha (Jaina), Ajivaka (a follower of a Jaina sect) and Sakra with whom the Buddha had discussions about conscience and religion. Next week the Buddha spent at the foot of the Rajadhan Tarayana tree; two brothers Trapusha and Vallika of Utkala were going north by the road with 500 merchandise-loaded chariots. As it was noon time they rested under the tree. And before they took their dinner, seeing the Buddha sitting there, his face radiating joy and cheerfulness, they offered him a dish of cake and honey, which he accepted, and gave them a discourse on religion. They were convinced by the logic of the Buddha's arguments, and they became his first converts. The Buddha was debating within himself whether he would keep his doctrine to himself or give it to the world. His doctrine of deliverance was so simple, yet so strange. Though it was the logical conclusion of the Upanishadic pantheism, it was entirely revolutionary from the traditional vedic elaborate rituals and ceremonies. It needed no costly religious observances to the benefit only of crafty sacerdotalists for one's own salvation, but only right living, right thinking and right acting. The salvation of the soul does not depend upon the favours of the gods who have to be appeased by the intervention of the priests through their magic formulas and rites, and who have to be paid costly presents and fees for their service, but only through contentment of mind—dependent on sound health, pure thoughts and self-control. The Buddha at first thought that his Dharma might not be acceptable to the public as it was opposed to their customary

habits, but the conversion of Tripusha and Bhalika inspired him with missionary zeal. After all what did it matter if they would not listen to him? He would reason with them, persuade them and convince them. He could not enjoy the contentment of mind if the whole world suffered round him. His redemption was associated with the redemption of mankind. It was to relieve their sufferings, he had renounced the world. Now when he has found the cause and remedy of the sufferings it would be his sacred mission to give the blessed tidings of Dharma to mankind so that not a soul would remain unredeemed. He will rotate the Dharma Chakra (wheel) for *one and all*.

The Buddha inspired with propagating enthusiasm enquired about the great sophist Rudraka of Rajagriha.

We find that hundreds of goats, lambs, chickens and pigs were sacrificed before gods and goddesses, and their blood and flesh with flowers and incense were offered to them (50 Durmedho J.). Cattle were also sacrificed to appease the gods (489 Suruchi J.). And if a bath in the Ganges purifies the sins, then a fish would be the holiest things and a fisherman a saint. In Langustha J. (144), we find that a cow was dedicated to Agni for sacrifice. As the votary had no salt, he went to the village to procure it. In the meantime robbers came, killed the cow, ate its flesh, and took away what was left. When the sacrificer returned and saw it, he gave up the worship of Agni (fire) as it could not protect its own property. Buddha had neither faith in astrology; he did not believe the stars could influence human destiny (49 Naksatra J.; 87 Mangala J.). When the Buddha was in Jetavana in Sravasti, while he once sneezed, the monks began to cry out: 'Long live the Buddha.' The Buddha remonstrating with them said: 'By your saying "Long live" does it prolong one's life? If not what is the use?' The Buddha did not believe in many of the current prevailing superstitious practices.

But he learnt that he had died seven days previously. Then he enquired about Arara Kalama of Vaisali. But he also had died 3 days before. Then the Buddha lamented that by the death of Rudraka and Arara Kalama Dharma had suffered a great loss, for he thought that if he could convert them, and he believed that he could by the invincible logic of his philosophy and he had gained confidence in his persuasive ability, it would have been a great help to his missionary activities, making their popular well-renowned schools of metaphysics as the nuclei of his mission. After all he thought: "If the truth I have discovered is not preached to the public and they are not benefited by it then it is of very little use. I have to deliver the message of deliverance, to those who for countless births have been struggling for salvation." Then the Buddha thought of his 5 disciples who were so earnest and devoted to him, but deserted him to go to Mrigadava (Deer Park) of Banarasi. On his way to Banarasi he met the Ajivaka philosopher Rupaka, an old acquaintance of his, who being struck by his carriage and expression asked him: "Gautama you look fine, your face and eyes are radiant with joy, cheerfulness and resolution. What are their contributory factors?" "My friend, I have become a Buddha. I have known the cause of human miseries and the means of their deliverance. I have uprooted from my mind the germs of insatiable greed and tantalizing envy which make men restless and unhappy. I have conquered the desire for all worldly pleasures. I am now liberated from the chains

of their bonds of pains and sorrow. That the secret of the contentment of my mind. But what for and whither are you going?" "I now desire to turn the wheel of excellent law. For this purpose I am going to the city of Baranasi to give light to those enshrouded in darkness and to open the gate of immortality to men." To further questions the Buddha said that as a lamp removes darkness and illumines the interior of a house, so his Dharma removing ignorance would bring redemption to all mankind. Rupaka being unable to bear patiently any longer the arrogant pretensions of the Buddha tauntingly said to him pointing with his finger the road to the north: "Venerable Gautama, your way lies yonder," and he hurried his way on the southern road. Continuing the road the Buddha reached the bank of the Ganga. The river was swollen as it was the Asari Purnima (July). The Buddha approached the ferry-man who was plying his boat over the river, and said to him: "Friend, will you ferry me to the other side?" "Certainly, but pay me first my fee." "Yes I shall pay you the fee by which you will be delivered from the eternal bonds of miseries. You ferry me over this small river, I shall ferry you over the vast ocean of existence to the region of eternal bliss." The ferry man being satisfied with the assurance brought him to the other bank, to the bathing ghats of Baranasi where countless people were taking their morning bath in the waters of the holy Ganga on the full moon day to wash away their sins. The Buddha lectured

the public that gathered round him by his commanding presence as to the futility of such a course. Sin was mental impurity; it can not be washed away by the bodily bath; mind can only be purified by the extinction of evil propensities from the heart. However after taking his bath, he went to the famous city to beg his food. After his meal, he took his accustomed siesta. Then he proceeded to Mrigadava (Deer Park) about 4 miles off and reached the place just when the full moon was rising in the east with soft radiance of light.

Kaundinya, Asvajit, Bhadriya, Vaspa and Mahanama, once the pupils of Rudraka, and later followers of Gautama, were sitting together, enjoying the cool refreshing breeze and the soft moon light of the evening when Buddha was approaching them. They recognised him from distance and decided, as he had given up austerities, they would not show him the reverence of a teacher. But as he drew nearer and nearer they were moved by the serene dignity of his gait, forceful joyous expression of his face and the brilliance of his eyes. They all shouted with joy: "You are welcome, friend, you are very welcome; please be seated venerable Gautama amongst us." And Kaundanya brought him a vase of water to wash his feet. The Buddha began: "Listen to me O Monks: I have found out the way of deliverance. I shall show you the way and I shall teach you the law. If you pay attention to me, you will learn the blissful truth. There are two extremes, O Monks, which a man of intelligence should avoid: One is a life

surrendered to pleasures and sensual delights which are ignoble, but yearned after by the uncultured: the other is a life given to austerities and self-mortifications which are harmful and vain, but practised by the ascetics. I have discovered a middle way, which if followed, will lead to physical health, mental harmony, contentment of mind and social welfare (*Dharmachakra pravartana Sutra 2-3*). (1) Right food, (2) right physical exercise, (3) right education, (4) right outlook of life, (5) right will, (6) right discipline or self-control, (7) right thought and speech, (8) right action with concentration of mind are the middle way, O Monks, the perfect way, I have discovered which will really lead to right knowledge and mental contentment and spiritual bliss. I shall tell you now something of the origin of suffering. If you eat too much, too little or improper food, there is physical discomfort—suffering. Improper food causes diseases and senility which provoke sufferings. Unsatisfied desire causes suffering. Cravings for pleasure and power go together, and they rotate the wheels of existence. Extinguish the desire, banish it and suppress it from your heart, and you have removed O Monks the cause of sufferings. My eight ways are the right ways of deliverance."

Kaundinya said: "Master, I have heard you and have understood you and I shall follow you." The Buddha made him his disciple. Kaundinya was followed by Vashpa, Bhadraki, Mahanama and Asvajit. Thus in Rishipattana Deer Park on the Asari Purnima night the Drum of Dharma was sounded and its wheel was rotated.

Asvajit asked: "Are then the Yogic postures and

breathing exercises entirely valueless?" "Certainly not," the Buddha replied, "but they have only physical value. Breathing exercises by the larger intake of vital air increase vitality, power of endurance, thereby conduces to prolongation of life. Some of the Yogic postures not only bring under control voluntary, but even involuntary muscles and functions of the body. As mind and body are interrelated, more than body, Yogic exercises stabilize nervous and emotional excitability. For this reason, I have given after proper food, the proper exercises (Vyama) the second important place in my doctrine of salvation.

Then the Buddha addressed them next morning: "You have taken a new birth, O Monks, accepting this noble doctrine (dharma). Regard each other, therefore, as your brother. Be united in love and purity. Be always steadfast after truth. Even when with a strong will one becomes an earnest seeker after Truth, sometimes weakness creeps into him and there is danger that he may deviate from the true path. Therefore through love and sympathy help each in his sincere search after truth. Be a support unto each other. Let your fraternal union be hallowed. Let your Sangha be the meeting place of the faithful."

One evening Yasa, son of a wealthy banker of Baranasi, being disgusted with life, came to Rishipattana as a retreat. But being mentally excited, he was still saying to himself loudly: "Oh What a nuisance, what a botheration?" The Buddha out of sympathy came near him, gave him consolation, which calmed his nerves, soothed his excitement. Then the Buddha gave him ad-

vice as to how to get rid of anxieties, sorrow, anger and greed. This opened a new vista for Yasa. Yasa, receiving mental solace and enlightenment, surrendered himself before the feet of the Buddha, and regretted that he was dressed in costly garments. The Buddha said: "Friend, Dharma is not an external ceremonial, but simply an attitude of the mind. A man dressed in costly garments may have self-control. While within the heart of the monk there may be yearnings after worldly pleasures and sensual delights. There is no difference between a monk and a lay man. He who has conquered his selfish ego has realized the eternal truth." Yasa's father, mother and wife came to the Deer Park to persuade Yasa to return home. But they could not. Yasa renounced the world and joined the Sangha. Yasa's father, mother and wife listening to the discourses of the Buddha became his ardent admirers and became his lay disciples. When four friends of Yasa—Vimala, Subahu, Purnajit, Gavampati heard that Yasa had joined the Vikshu Sanga of the Buddha, they said: "It is ridiculous that Yasa has made up his mind to become a monk. We shall go to the Deer Park. We shall see Yasa and convince him of his folly and bring him back with us." They came to the Deer Park when the Buddha was giving some instructions to his disciples. They came with hilarity, laughter and jeers for the Sangha. But after an hour they began to pay serious attention to it, and soon after they joined it with the zeal of proselytes.

The fame of the Buddha as a great teacher spread wide and fast. Many earnest seekers after truth came

and joined his Sangha. During the whole rainy season the Buddha stayed in the Deer Park, instructing his followers who numbered now sixty. When the rainy season was over on the Asvin Purnima day he addressed his disciples thus: "Beloved Monks, there is now incumbent on us a great duty—us who are now free from passions, who have known the way of deliverance, who are now enlightened as to the laws of the Dharma—to preach the glorious and blissful Doctrine (Dharma) of emancipation everywhere for the welfare of many, for the good of many, to relieve the sufferings of many. This most excellent gospel of truth will gladden and cheer many hearts who are not hopelessly given up to lives of vice and evil propensities and lead them to happy emancipation. Go and preach therefore O Monks with zeal and enthusiasm this gospel of liberty and emancipation to all, wandering from place to place. Never two of you shall go in the same direction. For my part, I will direct my course to the village of Sena, situated near Urvilva's idyllic wild charms."

VI.—The Buddha's Famous Converts

From Baranasi the Buddha proceeded on his journey to Uruvilva. On his way feeling tired, he was resting at the foot of a tree. At that time 30 young men running on the road, seeing the Buddha resting, asked him: "Have you seen a girl pass by this road?" "No" answer-

59 disciples went in different directions to preach the gospel of Buddhism. Only Yasa remained at Baranasi near his parents.

red the Buddha. "But who are you?" "We are musicians. We go from town to town for the entertainment of aristocracies. Today we brought a girl with us for our pleasures. While we were napping, she fled away, taking with her as much of our valuables as she could." "That is the consequence of wreckless pleasure-hunting. Instead of hunting the girl for your merriments if you rather search within to find out how to conquer your evil passions, you would rather be happy." They answered the Buddha with loud jeers. "Do you play flute?" asked the Buddha to one who was the most boisterous in his hilarity. "Certainly", he answered: "I am one of the finest players. The Kings praise my art very much". "Give me your flute", the Buddha said. A flute was handed over to the Buddha out of curiosity, thinking it would be a great joke. But when the Buddha began to play the flute, they were simply astonished. They never heard such a symphony before. Their mirth was subdued, and they begged the Buddha to teach them the art. "No, you can not learn it before you give up your evil passions." "Master, we shall do that," they said. "After you have done that, come to me."

At Ururilva, the Buddha became the guest of the famous venerable Kasyapa, the leader of the Jafila Fire-worshippers. Kasyapa was charmed by the august personality of the Buddha, and he asked the Buddha to stay with him a few days longer. The irrefutable logic and rationalism of the Buddha, his bright and cheerful countenance, his genial and loving temperament, free from passions and prejudices, convinced

Kasyapa of the worthlessness of *Fire-worship*, and he throwing away his fire-worshipping implements into the *Nairnjana*, became an ardent follower of the Buddha.

The Buddha, Kasyapa and a few Jatila Brahmans on their way to Rajagriha halted at the Elephant Rock of Gaya. At that time two younger brothers of Kasyapa—*Nadi Kasyapa* and *Gaya Kasyapa*—were staying at Gaya. They, being perplexed by the sight of fire-worshipping implements of his brother floating down the river, came to see him as to the reasons of his strange behaviour. While they were talking a fire broke out in a neighbouring forest. Then Buddha pointing it out said: "You see the flames of fire shooting up, and the smoke spreading: and you hear its roaring and cracking sound. The eyes only perceive the object; this perception stimulates internal sensation. If there has been previous experience, then mind compares it with that, and knows it is fire. If it were not so, then a lunatic or one who has never seen fire could be cognizant of it. As with the eyes, so with other senses. The perception of external things excite mental sensation; mind then compares it with previous experiences, and calls it pleasure or pain. Mind is therefore the central focus of sensations of pleasure and pain. Our desires and passions of anger, greed, jealousy and envy are the internal fires that burn within us and consume us. External objects like a fair seductive damsel, gold or jewelleries fan the flame. If fire or lamp burns when we are asleep or when our eyes are closed, we do not perceive or feel any sensation; so if we have self-control and our desires and passions are under a strict discipline,

external sensuous charms can no longer excite our internal cravings or produce sensations of pleasure and pain. We rise above them. We are not excited by pleasure and pain, both external and internal. We are in a state of ecstatic bliss."

The Buddha remembering that he had promised Srenika Bimbisara (544-492 B.C.) that in case he received enlightenment, he would communicate it to him came to Rajagriha, accompanied by the venerable Kasyapa and a few other Jatila disciples and stayed at Yastivana in the suburb. When the Magadha King heard of it, he with 12 ministers and numerous followers came to Yastivana, and saluted the Buddha. Kasyapa was a well-known figure in Rajagriha, and was highly venerated by all classes of people for his austerities. The crowd therefore was uncertain which was the teacher and which the disciple. The Buddha perceived this confusion of the visitors. And he therefore asked Kasyapa why he had given up Fire-worship. Kasyapa understood the motive of the question, and he answered: "The sacrificer, according to the Vedas, is supposed to get all his desires fulfilled—desires for wealth, power, women and progeny. Through your teaching I have realized that Desires are the root-cause of all our miseries. And unless we have self-control we can not get the bliss and contentment of mind. That is why I have given up sacrifices." And Kasyapa

Aditta-Pariyaya Sutta. This is a remarkable sermon, indicating great psychological insight. Only co-ordinating power of the central nervous system is called mind.

saluted the Buddha as his teacher (544 *Makandarada Kasyapa J*). Bimbisara professed to follow the Dharma, and invited the Buddha and his followers to go to the palace for the meal. When next day the Buddha and his disciples went to the palace, the Buddha was received with great veneration and enthusiasm; and Bimbisara said to the Buddha: "Your presence, O great teachers gives me a great pleasure. And it is desireable that I should see you as often as possible, so that I can hear your blissful words. Receive from me this present. Nearer to the city than where are you staying, there is a lovely extensive park, known as Bamboo Grove (*Venu Vana*) where you and your disciples can live comfortably. I give you this Venu Vana, and by your acceptance of this, you will afford me a great joy." The Buddha smiled indicating his acceptance. Then one courtier brought a gold vase to the king filled with perfumed water, and the king poured water from it into the hands of the Buddha, saying: "As from my hands, O great teacher, the water is poured into your hands, so from my hands, O great teacher, the Venu Vana goes into your hands." There was great rejoicing of the multitude at the news of the dedication of the Venu Vana to the Buddha Sangha. And the Buddha spent many rainy seasons in the Venu Vana, and there delivered many of his famous discourses.

At that time *Sanjayi Vairatiputra*, one of the six Tirthikas, was the head of a monastery at Rajgriha, having 250 inmates of which Sariputra and Maudgalyana were two important members. It happened that Asvajit, one of the first five members of the Deer-

park and who was also the companion of Gautama when he had been practising austerities at Uruvilva, in the course of his missionary wanderings, reached Rajagriha, and while out for begging his noon-day meal, was met by Sariputra who was struck by his appearance of calm dignity, robust health and cheerful disposition, and Sariputra asked him what philosophy he was following. Asvajit answered that he was but an humble follower of the Buddha's Dharma. Asked again to explain it, he expounded the fundamental principles of the Buddhist tenets, and thinking that Sariputra was simply going to make an argumentative debate with him, he told him that if he was desirous of further discussions on the subject, he could see the Buddha himself. Charmed with the new philosophy, Sariputra accompanied by his intimate friend Maudgalayana went to Venu Vana to interview the Buddha. So much were they impressed by the Buddha's discourses, that they not only became his ardent converts but also his right hand men in the Buddhist Sangha. Sariputra was called the Commander-in-Chief of the Dharma (*Dharma Senapati*), for he was one of the finest debators of that time.

Sariputra, that is son of Sari his mother, was born at Upatisya near Nalanda. After his birth place, he was also called Upatisya, by which name he was known when he became the disciple and joined the monastery of Sanjayi Vairati Putra. He was a very wealthy and influential Brahman. In the Buddha Sangha his influence was only next to the Buddha himself. When the Buddha was 79 years old Sariputra died on the Kartika Purnima day at Barak (95 *Mahavastu*)). Maudgalayana died one fortnight later. His family name was

Sons of many noble families of Rajagriha became the disciples of the Buddha, and leaving their homes, joined the Sangha, and Venu Vana became crowded with their activities. And there was serious discontent in the city. They used to say: "Why has the Sakya scion come in to our midst? Have not we enough of monks already who preach virtue? Do they not seduce our children! But by this Sakya scion our homes are being depleted and women are being made widows in their conjugal relation. He is creating tension between the husband and wife. A plague would have been less harmful to us and would have made fewer widows. As he has captured the principal disciples of Sanjayi, for whom has he spread the net now?" When it was brought to the notice of the Buddha, he said to his disciples: "Do not be anxious. This discontentment would not last long. I teach people only to be self-reliant through self-control, practice of virtue and purity of the mind."

Suddhodana, coming to know that his son was the head of a great Sangha, and was staying at Rajagriha, said to Udayin: "I am very unhappy Udayin; I have become old. I might die any time. Before I die I would like to see my son. Udayin, in other days, you were his best friend. I do not know anybody else who could influence him better than you could do. Tell him all about my sadness, my earnest longing to

Kolita, but after his gotra Maudgalya, he was addressed. He was so influential in the Buddha Sangha that the Tirthikas plotted against his life, thinking that his removal might reduce the influence of the Buddhists.

see him, and I hope he would not be insensible to my distress."

Before the winter was over, Udayin brought the message of Suddhodana to the Buddha. The Buddha decided to go to Kapilavastu to see his old father and other relations. On hearing of this Bimbisara went to Venu Vana with his son Ajatasatru and asked the Buddha for some personal tokens. Early in the spring when the trees were putting on new foliage, the Buddha with Sariputra, Maudgalayana and a few other disciples started for Kapilavastu. At last the Buddha reached Kapilavastu with his followers. The Sakya and the Koli chiefs assembled at the Banyan tree rest house (*Neyagradharama*) in the outskirt of the city which was meant as the guest house for the visiting *Parivrajakas*. Many of the elders thought as they were senior to Siddhartha, they should not salute him; but those who were junior saluted him. Suddhodana, moved by the sight of his beloved son after seven years, clasped him in his arms, smelt the apex of his head, and said: "My son" with a faltering and choked voice, happy tears trickling his eyes and cheeks, "You have come home. Make now your old father, old mother, Yasodhara, your son and other relations happy by staying with us, and taking the responsibility of home and the state". The old man could not say more, but sat down with the Buddha's hand in his arms. Suprabuddha, brother of Dandapani whose daughter Yasodhara the Buddha married and deserted, remonstrated with the Buddha for his folly of leading a mendicant's life, and having a following of homeless beggars in rags.

causing mental anguish to his old father and mother, and particularly deserting such a devoted wife like Yasodhara. Yasodhara, with her unrivalled beauty and charms, could have married much worthier person, but by selecting a crank, has made her whole life miserable. Now he hoped that he had had enough of that silly monkish nonsense, and would enjoy the comforts of home. Not only he would be happy by that, but he would also make others happy. The Buddha and Sariputra expressed displeasure at such remarks, and after unseemly scenes, the Buddha with his disciples remained at the Rest House, and the Sakya and the Kolis returned to their respective homes, nobody thinking of inviting the Buddha and the other monks for dinner as generally was the custom. The Buddha politely answered his father: "I know you have tender affection and solicitude for me. But if you extend even a part of the infinite love and affection which you have for me and with which you are embracing me to all mankind, you will gain a bigger Siddhartha than a smaller one, you have lost; and you would really enjoy the blissful contentment of mind."

The next day the Buddha with his disciples set out from the *rest house* to beg in the city for their mid-day meals. After crossing the city gate the Buddha hesitated for a while whether they should go to the palace for their dinner, but finally decided that they would adhere to the monastic rule of the Sangha of begging their food from house to house. But as soon as they began to beg, they were followed by a crowd, and the citizens began to peer through the windows and ascend

the roofs of their houses to see this great spectacle that prince Siddhartha, who once rode the streets of Kapilavastu in magnificent chariots in stately splendor dressed in costliest garments, was now begging his food, clad in beggerly mendicant's clothes. A maid servant of Yasodhara brought to her notice that her husband prince Siddhartha was begging his meals in the streets of Kapilavastu, followed by a crowd. Yasodhara trembled when she heard it, but rushed frantically to her father-in-law, and announced the news to him. Siddhodana being startled at such a happening rose up, and holding his outer robe with his hand, hurried to the place of occurrence, and removing the crowd, faced his son, and asked him : "My son, why are you putting all of us into shame ! Why are you begging meals ? Do you think I am unable to provide you and your companions with your necessities !" "But, father, this is the custom with us." "Custom with us, what do you mean by it ? Are we not descended from the race of illustrious Sakya Kshatrias, and has any of them ever begged ?" "You and your family may proudly claim Sakhya descent", said the Buddha. "But I am a monk and I have to follow the monastic custom of begging my food and living on alms. But father when one has found a hidden treasure, it is his duty first to present his father with the most precious of the jewells. Permit me to present to you the best jewels of the cardinal tenets of the doctrine of enlightenment I have found after many painful efforts". Siddhodhana without answering it simply took his son's bowl, led him to his house where the members of the family and other rela-

tives assembled. Siddhodana asked about Yasodhara. Prajapati answered: "I asked her to come with me. But she said: "I would not accompany you. If I am of any value in his eyes and if by my life I have lived, I deserve to see my husband, then he will himself come. Then I can welcome him better here; I can show him all the respect due to him." The Buddha then made a discourse.

Then dinner was served. After dinner the Buddha and his companions took their usual siesta. In the afternoon when the sun was reclining in the west, the Buddha asked the permission of Siddhodana to see Yasodhara. Siddhodana said: "When Yasodhara heard that you had become a monk, she discarded her fine and costly garments. She threw away her necklaces and bracelets. She began to sleep on mats instead of bed. She gave up using perfumes and garlands. She takes only one meal a day. She is so devoted to you that when other kings, thinking by your becoming a monk she became a widow, sent her valuable presents in order to win her favour and her hands, she sent them all back with remonstrance" (485 *Chandra Kinvar J*).

The Buddha took with him Sariputra and Maudgalyan, and keeping them outside the door, guided by a maid-servant, entered into her chamber, leaving directions to his two followers that even in case Yasodhara tried to embrace him, they should not prevent her from doing so, though it was against the monastic rule that any one of them should be touched by a woman.

When Yasodhara saw the Buddha entering into her room, a monk in a coarse yellowish garment, with

shaven head and shaven beard, though she knew it would be so, but in her mental picture she always beheld her beloved Siddhartha with raven-black curly-flowing locks, bejewelled turban, embroidered silken robe, she was so terribly shocked that she could not restrain herself, though she had preconceived so many things to say to one who was dearer to her than her own life, and when she found him near her again after the lapse of seven long weary years, in order to reclaim him again to her alone, she simply wept, sobbed, fell at his feet, holding them fast. Yasodara could not and did not utter a single word; only the Buddha's feet were wet with her tears. The Buddha felt compassionate and sympathetic. He tried to console her by praising her virtue and devotion; but she remained disconsolate, and the Buddha left her to her tears. While returning to the *rest house*, the Buddha was followed by his younger brother Nanda. Nanda was of a gay and cheerful nature. He was devoted to his elder brother. He was in high glee, in the company of one for whom he had deep affection and high respect, and whom he met again after seven years. The Buddha asked Nanda: "Nanda, are you happy?" "Yes, brother, I am happy; I am happy that you have come, and to be in your company. I have missed you so much these years. Father tried his utmost to persuade you to stay in Kapilavastu, and to take the responsibility of the State. So also uncle Suprabuddha exhausted in vain his eloquence on you. When you have categorically declined to have anything with the worldly affairs and will devote your entire life to the mission

of your Dharma, father and other Sakhya chiefs and relatives have decided to consecrate me to-morrow with your permission to the chief's office of the Sakyas after father's demise. And day after to-morrow I shall be married to Sundarika (Janapada Kalyani). She is so lovely. She loves me and I love her. Oh, how happy I shall be, and he danced in joy. The Buddha asked : "Are you sure, Nanda, you will be very happy ?" "Yes, brother, why not". "Now Nanda return home". The Buddha went to the *rest house* and Nanda returned home.

Next day when the Buddha came to the consecration ceremony (Yuvaraja avisekha), all the Sakya elders, Suprabuddha, and particularly Prajapati, earnestly appealed to the Buddha to reconsider the matter, and not to hurt their feelings. They said that he was learned, clever, and had acquired vast experience with the affairs of men through his wide travells, and he was the fittest man to lead the Sakhyas to honour and glory. But as the Buddha remained obdurate to all of their appeals and entreaties, the ceremony of anointing and consecrating Nanda as the Yuvaraja by all the Sakya Chiefs was gone through mechanically in an atmosphere of subdued melancholy depression. Before the feast the Buddha expounded the merits of the doctrine of enlightenment in the midst of solemn silence.

In the afternoon when the Buddha left the palace for the *rest house*, he was again followed by Nanda. The Buddha said : "Tell me Nanda frankly how you feel. Reveal your secret thoughts to me," "Brother",

Nanda replied : "I doubt whether you would understand me. You have disdainfully kicked away comforts, power and affluence. You have abandoned your tenderly loving Yasodhara." "And you are rapturous for one day you expect to be the chief of the Sakhyas." "Yes, and more than that, I love pretty Sundarika, and to-morrow she shall be my wife." "Nanda, I have pity for your naivete ; you do not know that with the desires are enchained endless sorrows. And sensual gratifications have their depressing reactions, and they can not give you ever-lasting happiness. After light comes the darkness. Pleasures change into pain."

For some time Nanda remained silent as the subject was of very little interest to him. But the Buddha's words had a hypnotic influence over him. The Buddha asked him whether he had understood him. "No, I do not thoroughly understand it ;" but as he did not want to appear to look foolish before his learned brother, he said : "Brother you are wiser than me. Your trend of thought is interesting me." The Buddha said : "I am glad to know that, brother ; only with the conquest of the desires, through self-control one can enjoy the tranquillity of the mind. Do you follow me ? Yes, I shall follow you in your path" Then after reflection, Nanda thought that he was too foolish to say that he would follow the footsteps of his brother. Will he give up power and position, particularly the pretty Sundarika ? And he sighed sadly, accompanied the Buddha, but did not say anything to the Buddha for the fear of being reproached by him. But at the corner of a street Sundarika smilingly approached Nanda and asked him :

"Where are you going, Nanda," Nanda remained silent. Then she addressed the Buddha: "Are you taking him?" "Yes," answered the Buddha. "But he will come soon." Nanda wanted to say, "Yes, Sundarika, I shall be back soon to you," but did not dare to say that in the Buddha's presence, and he followed the Buddha. Sundarika understood by the silence that Nanda was lost to her, and she wept.

About a week afterwards Yasodhara dressed Rahula, her seven years old son in his best garments, and patting him on his forehead with infinite mother's tender love, said to him: "My Rahula is a lovely nice boy, is it not?" "Yes, mother, I am a nice boy," answered Rahula in his soft modulated voice which was to Yasodhara like the divine music. "Can you do what I shall tell you?" "Certainly I can, mother." "Can you ask from your father something?" "But the father is now sleeping," meaning Siddhodana. Yasodhara, holding Rahula up to the window, pointed out to him the Buddha, "That good looking monk is your father. And he has great wealth which we have not seen since he left us; go to him and ask for your rights: say," "I am your son; I shall like to be the head of the Sakya clan, and I want my ancestral inheritance. Give it to me." Rahula went up to the Buddha and with artless touching affection said to him: "Father how happy I am to be near you. I am your son Rahula. I know you possess enormous treasures. I shall like to be the head of the Sakya Clan. I want my ancestral inheritance." The Buddha kept silent. But Rahula followed him to the rest house. And the boy used to repeat every now

and then: "Give me my inheritance, Father." The Buddha used to change places, but the boy used to follow him like a shadow, repeating his demand for his inheritance. Though disturbed, the Buddha did not stop him from following him, nor his followers did. Finally the Buddha said to Rahula: "My child you do not know what treasure you are demanding from me as your inheritance. The treasure you are demanding will grow less and less with time and uses, and will bring vexations in consequence. But you have the right to the inheritance of the real treasure of enlightenment I have found which has brought me bliss and it would be blissful to you." The Buddha asked Sariputra to admit Rahula into Order, and take charge of his instructions. When Yasodhara heard of Rahula's conversion, she was prostrate at this unexpected happening. Siddhodana rushed into the Rest House to ascertain it, and then addressed the Buddha: "You are my son; when you renounced the world I was overwhelmed with sorrow. When you converted Nanda I was sorely grieved. But with the conversion of Rahula, I have almost lost my sanity. I know personally how father feels at the separation from his son. I therefore request you that you will not in future convert any body without the consent of his parents." The Buddha readily approved of it and made this the rule in his Order. After a few more interviews with his father and other Sakya and Koli Chiefs the Buddha returned to Rajagriha.

During the Buddha's stay at Venu Vana, a rich merchant named Sudatta of Sravasti, the capital of

Kosala—of which Prasenjit (524-480 B. C.) was the king came for his business purposes to Rajagriha. Because Sudatta also used to feed the poor and the distressed (anatha), he was known as Anathapindatha (giver of food to the poor). Anathapindatha, hearing the reputation of the Buddha and of his novel doctrine, paid him a visit, and was moved and charmed by the personality and conversation with the teacher. Anathapindatha frankly said to the Buddha: "I have to look after large financial transactions. Consequently I have to watch tirelessly their manifold operations so that I sustain no loss. For I have many employes, and on my success depend their livelihood. I know, Mahatma (Great soul), your disciples blame the worldly life full of anxieties and cares, the source of all miseries, and praise the care-free monk's life. I know you have personally renounced power and position. And you have established a Sangha of simplicity of living, universal love and service, and known the path of true bliss. Now, Great teacher, though I am very much occupied with my business and trade, my mind always yearns to do good to others. I always try to help the poor and distressed. Now my question is, whether I shall renounce the world so that I can with my whole heart devote myself to the service of mankind, or I shall give my surplus profits to others so that they can relieve the sick, poor and the distressed." The Buddha replied: "Only the pure in heart can enjoy the tranquillity of mind. It is desirable that one who is intoxicated by wealth and position should renounce it. But there is no need of renouncing wealth for one who is not attached

to it, and who liberally gives for the good and welfare of many. You rather with enthusiasm and energy develop your business, and increase your wealth. My Dharma does not teach any one to renounce the world unnecessarily. My Dharma only inculcates people to lead an honest and pure life, giving up pride, luxury and impurity of the mind. Even a monk who is lazy, addicted to comforts and luxury, lacks in energy and enthusiasm in relieving the distress of his fellow men, cannot get the lasting bliss. Whoever is pure in mind, tireless and indomitable in the discharge of his duties, and like lotus bloom which thrives in water but water not adhering to it, he manages his mundane affairs, whether a monk or a householder, he will enjoy peace and contentment." Anathapindatha was highly gratified with these convincing words of the Buddha. And he respectfully addressed the Buddha: "O Great Soul, for the residence of the monks of your Sangha I desire to build a rest house (Vihara) at Sravasti, and I shall be highly gratified if it is acceptable to you". The Buddha appreciated the generosity of Anathapindatha, and giving his consent to it said: "The friendship of a liberal and charitably disposed person is always valuable. Anger, hatred, greed and jealousy can not flourish in the heart of one which is saturated with charity and kindness. The works of charity are the stepping stones to the givers' own salvation. The tree of discriminate charity he plants will give refreshing shade, charming flowers and nourishing fruits to him and others in future". Anathapindatha took Sariputra for the selection of the

site for the Vihara at Sravasti. Anathapindatha found the Jetavana (Park) in the suburb of Sravasthi very charming. It belonged to Prince Jeta. But he would sell it only at a very high price. As Anathapindatha liked the place, and Sariputra also approved of it the great merchant covered the whole ground with coins, which was demanded as the sale price. But when Prince Jeta learnt that it was meant for the Buddha Sangha, he later built with parts of the sale proceeds four high gate-towers on the four sides of the park.

The Buddha spent his first rainy season (529 B. C.) at Baranasi Deer Park. The second and third rainy seasons (527-528 B. C.) were spent at Rajagriha Veun Vana. But before the rains were over, the Buddha

(Jivaka was the son of Abhaya, an illegitimate son of Bimbisara, and the courtesan Salavati of Rajagriha. As soon as the child was born, it was thrown away by the mother; but it was picked up in a forest by Abhaya, and taken care of by him. When the child grew up, he asked Abhaya: "Father, who is my mother?" Abhaya answered: "My child, I do not know that. I simply picked you up in a forest, and have been taking care of you". Jivaka realized that he was not the son of Abhaya. So he thought he would have to find out for himself the means of his own livelihood. He came to the decision that medicine was the best profession suitable for him. With this idea he left home, without telling anybody, and started for Takshasila, a great centre of learning at that time. At Takshasila he approached Atreya, a renowned teacher of medicine: "I am the grandson of Bimbisara, the king of Magadha, the son of Prince Abhaya. I want to be your pupil and to learn medicine". "What fee have you brought?" "Not a copper. I have come without the knowledge of my relatives. But I promise that at the end of my studies I shall remain your life-long slave". Atreya was moved by the earnestness of Jivaka, and admitted him as a free-student. With great industry and diligence, Jivaka mastered medical science in seven years. Then the teacher sent Jivaka in the neighbour-

was suffering from dysentery. Jivaka the great physician cured him of the disease. Jivaka became so much charmed and devoted to the Buddha, in order to see him often, donated his Mango-grove (*Amra Vana*).

hood of Takshasila to find out the plants that are useful for therapeutic purposes. Jivaka returned from his survey and explained to Atreya that every plant might be used for one medicinal use of the other. Atreya being satisfied with the answer said: "Your conduct has been exemplary. I do not want any fee from you. You can now return home. Here is your passage money". Bidding farewell to Atreya with tearful eyes in respectful paternal affection, Jivaka started for home, and on his way, halted for a few days at Saketa (Ayodhya). There a wealthy aristocratic lady was suffering from terrible headache and insomnia for years, and no physician could give her any relief. Hearing this, Jivaka saw the lady, and told her that he would cure her. The lady said: "You are so young. I doubt very much whether you would be able to do anything for me". "Mother," Jivaka answered, "Knowledge does not necessarily always depend on age. A youth may have acquired more knowledge than the old. If I can not cure you, you do not need to pay me a copper." Jivaka gave her a snuff to smell, and she was relieved of her distressing symptoms in a few days. The old lady in gratitude paid Jivaka a very handsome fee and gave many valuable presents. Jivaka returning home presented them to Abhaya, saying: "Father, you have taken care of me with tender love and affection. Please accept these as an humble token of my gratitude." But Abhaya came to learn by this time that Jivaka was really his offspring, and informing him of that, said, "Child, stay with me and enjoy my property." Bimbisara was suffering at this time from piles, Jivaka cured him of this. Bimbisara, being satisfied with his treatment, made Jivaka the court physician. Some times after a noble man of Rajagriha was suffering from a terrible headache. It appeared to him that his skull was being subjected to hammering blows. Jivaka operated his skull with a very sharp knife, found out two abscesses, removed them, and within a week the patient was in convalescence. A Baranasi nobleman's son was suffering from intestinal obstruction. He could not swallow anything but liquid. He was

in Rajagriha to the Buddha Sangha, where the Buddha often stayed.

When the Jeta Vana was ready Anathapindatha sent one of his faithful assistants to the Buddha at the Venuvana. The messenger said to the Buddha : "My master prostrates himself at your feet, and he hopes you have enjoyed good health ; and he reminds you by the promise you made that you would visit Sravasti." The Buddha replied : "I will go", and after a few days he started for Sravasti with a number of disciples. When Anathapindatha heard that the Buddha with his disciples was reaching Sravasti, he accompanied by his wife Purna Lakshmi, his sons,

reduced to a skeleton. His father appealed to Bimbisara to send Jivaka to see whether anything could be done to save the boy. Jivaka went there, incised the intestine, removed the obstruction, placed the intestinal tube in the proper place, sewed the cuts, and the patient was cured. The people of Baranasi publicly thanked him, and praised his skill. Chanda Pradyota of Ujjain, the king of Avanti, was suffering from jaundice. He requested Bimbisara to send Jivaka to treat his disease. Jivaka cured him, and he was presented with two costly garments. Jivaka not only cured Buddha of his dysentery but he also cured him of the suppurating wound he got from a stone chip thrown at his feet by Devadatta's agents. Jivaka was an expert in children's diseases for which he was called Kannurvirtha.

At the time leprosy, dropsy, leucoderma, tuberculosis and epilepsy were very prevalent in Magadha. Patients afflicted with these diseases used to approach Jivaka for treatment with offers of lucrative fees. But Jivaka's answer was : "Gentlemen, I am very busy ; I am the court physician, I am the physician of the Buddha Sangha, which keeps me busy all the time. I have no time for outside practice. The patients thought," "The Buddha monks live comfortably in Venuvana and Amravana. They are well-fed. They nurse each other when they are sick. And Jivaka treat the sick. We shall join

daughters and other rich merchants and citizens, met them near the city gate with flowers and incense, and conducted them in a big procession to the Jeta Vana. Anathpindatha asked the Buddha: "Venerable, what shall I do with this park?" "Donate it in perpetuity to the Sangha." The Anathpindatha had a gold vase brought to him filled with water which he poured into the hands of Buddha, saying: "I present the Jeta Vana to the Sangha of which the Buddha is the head for now and for ever." "This is well done," said the Buddha. "I accept this gift. This will be for us a happy asylum. We shall live here in peace, protected from heat and cold. Feroocious animals would not be able to enter here, nor there would be much buzzing of the mosquitoes. This place is also free from violent storms and scorching sun. This will be a fine place for meditation."

Anathpindatha one day thought that all the people of Sravasti should take pride in the Buddha Vihara of the place, and which therefore should be built with public subscription in Jetavana: with this idea he approached Prasenjit the king (524-480 B. C.) The king approved of it, and made a proclamation by beat of drums: "Listen, O inhabitants of Sravasthi. For seven days the merchant Anathpindatha, mounted on

the Sangha." Thus many joined the Sangha and when they were cured of their diseases, they left. Jivaka asked them: "Why are you giving up religious life?" "We have been cured of our diseases, and we have no more need of the Sangha". Jivaka hurt with these answers reported it to the Buddha who made it a rule not to admit any one afflicted with any of these diseases to the Sangha in future.

an elephant will ride through the streets of the city, begging alms for the construction of a Buddha Vihara. Each one should subscribe whatever he can". The Buddha began his ministry at the age of 35. He died at the age of 80. He preached his Dharma indefatigably for 45 years, of which he spent 22 rains in Jetavana where many discourses were made. Kala, brother of Prasenjit became the first convert. Then Prasenjit became also an ardent follower of Buddhism through his wife Mallika. Visakha also erected a Vihara in the eastern suburb of Sravasthi, known as Purvarama. The Buddha spent 3 rains in it.

The Buddhist literature is replete with praise for Anathapindatha's liberality and generosity for the Sangha. Visakha was the daughter of Dhananjay and grand-daughter of Mandaka, both treasurers of the king of Anga at Bhadriya. When Visakha was only seven years old she had the privilege of attending personally on the Buddha when he visited Bhadriya. She was married to Punya-bardhana, son of Mrigar—the treasurer of Prasenjit at Sravasti. Visakha was devoted to the Buddha while Mrigar was a follower of the Nigrantha Nathaputra (Jaina). One day Mrigar took his daughter-in-law with him to the *Jina*. Looking at his nude figure, Visakha was embarrassed, and in disgust she turned her face aside. The Jina saw it, and he remarked it to Mrigar that she might be a Buddhist. One day the same Jina came. And she did not give him any food, and told him that unless he put on clothes he should not come there any more. When it came to the notice of Mrigar, he wanted to drive her away. But Visakha proudly said that she was not a slave girl and she could not be kicked out at the whims of her masters. But they could inform her parents. Her father came. Then she told her father that she was a follower of the Buddha, and her husband's family was devoted Jina followers. Under these circumstances if she would be given freedom to entertain the Buddhist monks, she would stay there; otherwise she would go with her father. Mrigar consented to it. Visakha was also physically very stout and strong. The Buddha liked her very much. In her old age, she became a nun and a *Theri*.

VII.—The Buddha's Mission

The Buddha did not stay long in Sravasti. He returned soon to Rajagriha. There he converted Ugrasena, son of the treasurer of Bimbisara. At that the plague was raging at Vaisali, the capital of Licchavi Republic. The Buddha with his band of selfless wor-

Both the Sakyas and the Kolis used to irrigate their fields by making an embankment over the river Rohini. This year in the month of Jaistha (May-June) rice plants began to wither for want of rains. Then both the Koli and Sakya farmers gathered on the river embankment to get the water for the fields. The Kolis said: "If this water is drawn to irrigate fields on both sides of the river, then it would not suffice for any, but if we can use this water but once, our harvest will be ripe. Therefore let us have the use of water this year alone". The Sakyas jeered at this: "How well said? You will have your granery full, and we shall come to your houses with gold, jewels, coppers to fill up your bags and baskets for our food. No, that would not do. If we also can irrigate our fields but once, our harvest will be ripe. So let us have the uses of water". The Koli farmers said: "We won't allow you to do that". The Sakyas retorted: "Nor shall we allow you". Then the Koli farmers shouted out, "Get out you rascals. Go back to Kapilivastu. We are not afraid of the swords, shields, horses and elephants of those who like dogs and cats cohabit with their sisters". The Sakyas thundered out: "Get out, ye lepers! We care a damn for your valour". Thus quarrelling they came to blows. Then irrigation-superintendents were informed. They informed the chiefs. And the chiefs with their army gathered near the embankment, ready for fight. At this psychological time the Buddha reached the spot. The Buddha asked the assembled chiefs as to the reason of this war-preparation and display. They said: "Venerable, we have assembled not for scenic charms nor for water-sports, but for the grim and sanguinary war". "And for what reason, Maharajas?" "For the supply of water". "What is the value of the water, Maharajas?" "Not much". "What is the value of the life of the Kshatriyas, Maharajas?" "Invaluable". "Then what for O Maharajas, for the simple water-supply, you are attempting to snatch away invaluable Kshatriya lives?" "Give up O Maharajas,

makers reduced virulence and the suffering caused by the disease. For this reason out of gratitude Gosringha presented the Buddha Sangha the Kutagara Vihara in Salavana. At this time the Buddha heard that there was severe tension between the Sakyas and the Kolis over the supply of the irrigating water from the Rohini river. The Buddha went to the place, via Sravasti and brought out the compromise.

The Buddha stayed a few days at Kapilavastu at the rest house and then returned to Kutagar in Mahavana of Vaisali. While staying there during the fifth rains, the Buddha heard that his 97 years old father Suddhodana was seriously ill. The Buddha with Nanda came to Kapilavastu. Suddhodana at the sight of his sons rallied a little. But he died with full consciousness on the Asvini full-moon day. The Buddha cremated him and gave consolation to his relatives. Prajapati, the step mother of the Buddha and mother of Nanda, wanted to be a nun, as she said she had no interest in worldly affairs, but the Buddha persuaded her not to do so. Nanda too was very restless for Suendarika. But when the Buddha pointed out to Nanda during their stay at Kapilavastu that Sundarika did no longer care for him, and she had married another, and after marriage and with a number of

this fratricidal friction. You ought to live in amity and friendship. If these related clans remain united, the enemies would not find any opportunity to seek any revenge on you. The Sakyas agreed first to the terms of arbitration by the Buddha, to which the Kolis also later consented. They brought out the compromise to mutual satisfaction. (536 Kunal] : 74 Briksha Dharma J.)

children, she had lost her beauty and charms, Nanda was reconciled to a certain extent to his monastic life. From Kapilavastu the Buddha returned to Kutagara Vihara in Mahavana of Vaisali. There Gautami Prajapati with a number of Sakya and Koli ladies went for the admission into the Buddhist Sangha. Buddha at first declined. Then Ananda, the cousin of the Buddha, intervened. Ananda said that if Maya Devi was alive, his own mother, her desire certainly could not be so easily

And Mahaprajapati the Gautami cut off her hair, and put on orange coloured robes, and set out with a number of women of the Sakya clan towards Vesali, and in due course she arrived at Vesali at the Mahavana Kutagara Hall. And Maha Prajapati the Gotami, with swollen feet and covered with dust, sad and sorrowful, weeping in tears, took her stand under the entrance porch. Even then the Buddha refused to admit them into the Order. Then Ananda asked the Buddha the question: "Are women capable of realizing the fruit of conversion, or of the second path, or of the third path, or of Arhatship". "They are capable, Ananda". "If then they are capable thereof, since Maha-Prajapati the Gautami has proved herself of great service to you, when as aunt and nurse she nourished you and gave you milk, and on the death of your mother suckled you at her own breast, it were well that women should have permission to go forth from the household life and enter the homeless state under the doctrine and discipline proclaimed by you". "If then, Ananda, Mahaprajapati the Gautami take upon herself the eight chief rules, let that be reckoned to her as her initiation. (1) A Bhikkhuni is to salute a Bhikkhu. (2) A Bhikkhuni is not to spend the rainy season in a place where there is no Bhikkhu. (3) Every fortnight the Bhikkhuni is to ascertain the day of Uposatha ceremony from a Bhikkhu. (4) After keeping the rainy season a Bhikkhuni is to hold Pavarana before both the Sanghas, that is to enquire whether any fault can be laid to her charge. (5) A Bhikkhuni who has been guilty of a serious offence is to undergo the Manatta discipline towards both the Sangha. (6) When a Bhikkhuni, as a novice, has been trained for two years, she is to ask leave from both the Sanghas for Upasampada initiation. (7) A Bhikkhuni

brushed aside as that of his step-mother. But Prajapati loved him and nursed him just like a mother without feeling any difference. The reference was touching. Women were now admitted under certain restrictions. But the Buddha warned that if women were not admitted into the Sangha, the purity of the Sangha would have lasted longer.

is not to revile or abuse a Bhikkhu. (8) Officially admonition of the Bhikkhu by Bhikkhunis is forbidden. On hearing these rules Mahaprajapati said: "Just Ananda, as a man or woman, when young or of tender years, accustomed to adorn himself, would when he had bathed his head, receive with both hands a garland of lotus flowers, or of jasmine flowers, or of Atimuttako flowers, and place on the top of his head, even so do I, Ananda, take upon me these eight chief rules, never to be transgressed my life long". "If Ananda, women had not received permission to go out from the household life and enter into homeless state, under the Sangha Doctrine and Discipline, then the pure Religion would have lasted long, the Good Law would have stood fast for a thousand years. But since women have now received permission, the pure Religion and Good Law will now stand fast for only five hundred years. Just as houses in which there are many women and but few men are easily violated by robbers and burglars, just so allowed to go out from the household life and homeless state that Religion will not last long. As when the disease called mildew falls upon a field of rice in fine condition that field of rice does not continue long, and the disease called blight falls upon a field of sugarcane in good condition, that field of sugarcane does not last long. (*Vinaya, Culavagga* X. 1. 5.). Mahaprajapati composed this beautiful poem found in the *Theri Gatha*. "By the gift of your Dharma you have given me a new birth, and you have become my father. I made you grow; you have given me arms of the Dharma. For the temporary relief of your thirst and hunger, I made you drink milk; I am enjoying lasting peace of my mind by the Dharma-food you have fed me with. The names of mothers of kings like Mandhata are sunk in the oblivion of the past: by being your mother I have become immortal.

From Vaisali the Buddha returned to Rajagriha. The seventh rains the Buddha spent at Sravasti Jetavana, coming there via Sanaksa. Prasenjit began to take seri-

It is not difficult to be the mother or consort of a king, but to become a mother of the Buddha is a great glory. I did not get that satisfaction by your sight or prattlings (when you were a child), as I have got from your religious discourses".

"As with the sun-rise the glow worms vanish, so miserable became the situation of the Tirthikas. The people ceased to pay them respects or presents. Standing on the public streets they used to harangue: "If Sramana Gautama is enlightened (Buddha), we are also. If you acquire virtue by showering presents on the Buddha, you will get the same by giving us presents. Therefore make gift to us." But the public paid no heed to it. So they conspired in secret how by spreading scandal on the character of Sramana Gautama, they could discredit the Sangha. At that time there used to live in Sravasti a Bruhmana Paribrajaka, known as Chincha. In bodily formation and physical charms she was a seductive beauty. She used to radiate voluptuous grace with her bodily movements. One of the crafty schemers among the Tirthikas said that with the help of Chincha it would be easy to spread a scandal about Gautama, and thereby discrediting him, to which other Tirthikas gave their consent. Then one day Chincha came to the park of the Tirthikas, and saluting them, sat near them. But nobody talked with her. Surprised at this she said: "How have I offended you? I have saluted you thrice, you do not say a single word to me." "Sister," the Tirthikas said, "Don't you know that Sramana Gautama is causing us harm and loss by his popularity." "I do not know that. And have I got any duty to perform towards its solution?" "Sister if you mean to do us good, then by your own efforts, spread scandals about Gautama, and thus make him unpopular." "All right; be content; and depend that on me," so saying she left the place. Chincha was an expert in feminine charms and coquetry. When the citizens of Sravasti used to return from the religious discussions at Jetavana, Chincha wearing a red garment and with perfumes and garlands in her hands used to go towards it. If any body asked her: "Where are you going now?" "That's none of

ous interest in Buddhism and invited him to his place. Thus Buddhism was rising in popular esteem and the Tirthikas were losing public support in Sravasti.

The eighth rains the Buddha spent on the Sansumara Hill near Kapilavastu, and there he converted the father and mother of Nakula and Moggali (Mandali).

your business," she used to answer. Spending the night at the rest house of the Itinerants (Tirthikarama) near Jetavana, she used to return to the city in the morning, when the citizens used to go to the Jetavana to pay respect to the Buddha. If anybody asked her, "Where did you spend the night?" She used to say, "That is none of your business, I spent the night with Sramana Gautama in his garden house (Gandha Kutir) at Jetavana." The remark caused to create some doubts in the minds of some. After 4 months she used to increase the size of her belly by wrapping round it some old rags, and say that she became pregnant through Saramana Gautama. Some began to believe it. In the ninth month, she suspending a wooden protuberance round her belly and having arms swollen through insect bites appeared before the Buddha when he was making a religious discourse before monks and laymen, and said: "Great teacher, you give many people religious lessons. Your voice is sweet, and your lips are very tender. Through cohabitation with you I have been pregnant, and my delivery time is near. You have not fixed any delivery place for me, nor I see any medicine for that emergency. If you cannot do that yourself, why don't you appoint one of your disciples—the king of Kosala, Anathapindatha or Visakha for that purpose. It seems you know well how to seduce a girl, but you do not know how to take care of the new born baby that is born out of the seduction." The assembly remained silent. The Buddha, breaking the continuity of his lecture, answered her with reserved dignity: "Sister, whatever you have said whether true or false is only known to us both". Chicha coughing loudly said: "Yes O teacher, such a thing can be known to us only." With her coughing the knot with which the wooden protuberance was tied round her belly slackened, and it fell on her feet to her discomfiture, and she was turned away with stones and sticks (472 *Mahapadma* J).

The ninth rains was spent at Ghositarama in the suburb of Kausambhi. There Moggali stirred up dissension in the Sangha. The Buddha advised both the parties to be patient, sympathetic and charitable to each other, but failing to bring out a compromise he went alone to Parileshyaka village where the villagers built for him Rakshitarana under the Bhadrasala tree.

The tenth rains the Buddha spent alone at Rakshilarana where the repentant Bhikshus came for forgiveness and he pardoned them. He returned with them to Jetavana. Prasenjit had an ugly daughter, nicknamed by the public as Virupa. Prasenjit invited Ganga, a rich merchant to his palace, and offered him the hand of his daughter, thinking, Ganga once married to her, would not dare to illtreat or desert her for her unattractive appearance. Ganga was highly gratified at such a grand proposal, and he thankfully agreed to it. But after marriage when he saw the face of his newly married wife, he felt himself unhappy and miserable. The Buddha coming to know of this told Ganga that more than passing beauty the virtuous character and good manners are to be appreciated, and Ganga was reconciled.

The eleventh rains the Buddha spent at Rajagriha. But on his way from Sravasti he passing through a village—Eknala, not far from Rujagriha where a Brahman named Bharadvaja was celebrating the harvest festival with feasts, songs and merriments, the Buddha presented his alms bowl, whereupon Bharadvaja said to the Buddha: "Do not stay in our midst, O monk, for your life is not a good example to us. We

have to work hard for our living. With open eyes we have to watch the seasonal changes. In proper time we send our servants to till the soil with the plow in the scorching sun with the sweat on their brow. Then we have to sow seeds with our servants. When the plant grows, we have to take out the weeds. In the harvest time we collect them, thrash out the grains, and put the corn into the granary. Then we have to spread it to the sun to kill the insects. We have to pound them in a mortar to shell out the grains. After all these laborious works, we now enjoy it. But you simply run the streets or the highways, and at dinner time present your begging bowl. It would be better for your body and soul, instead of begging, to work out your living like us." The Buddha smiled and said: "Yes, friends, like you, I also plow and sow; and when the work is finished, I take my meal." "You plough and sow? "Where are your plowing bulls and the sowing seeds?" "True knowledge is the seed I sow. The pious works I perform are the rains that fecundate the soil of my conscience. My energy is my bulls, Dharma is my plough, mind is my handle and lash, love and sympathy are the furrows. Purity of heart is my plant, and desire is the weed I take out. Nirvana or contentment of mind is my harvest I gather". Bharadvaja moved by this simile followed the Buddha to be his disciple. And entering Rajagriha they saw a number of danseuses dancing surrounded by a crowd. And one of the prettiest girl among them—Kunvalaya—shouting:—"Look at me O lords! Have you got in the whole of Rajagriha so

enticing a beauty like me!" And she began to dance, in rapid rotations. She was dressed in a number of silken gowns and with her rapid whirling movements, they began to be puffed up like the plumage of peacocks. And the more rapidly she began to dance her whirling dances, one by one her gowns fell down, and she was standing still like a statue completely nude to the amazing admiration of the crowd. And then the Buddha remarked to Bharadvaja that beauty without character is a seductive evil.

The twelfth rains he spent at Vairanti and returned to Sravasti by Prayag and Kanyakubja. The thirteenth rains the Buddha spent at Chalika near Sravasti. The fourteenth rains the Buddha spent at Jetavana in Sravasti and where he ordained his son Rahula, then eight years old, preaching on that occasion the Rahual Sutra. He then proceeded to Kapilavastu. The fifteenth rains the Buddha spent at Nigradarama at Kapilavastu where he delivered a lesson to his cousin

The monks one day asked the Buddha: "Lord, how shall we behave with women?" "Don't look at them." "But if they appear before our eyes?" "Appear then to be indifferent. Do not talk with them." "But if they begin conversing with us?" "If you have to converse with them, do not harbour any evil thoughts in your mind and be like water-drops on lotus leaves. And look upon elderly women as your mother, young women as your sisters and girls as your daughters. It is better that you pull out your eyes with hot iron pinchers than to gaze at maidens with sensual longings. Be watchful. The voluptuous charms of women are seductive. Even they know how to entice, enervate and ensnare hardened warriors' hearts by their amorous wiles. Maidens' smiles and tears are irresistible. It is easier to escape from a towering fortress than from their embracing arms."

Mahanama, who succeeded Suddhodana in the headship of the Sakya clan.

Suprabuddha, the head of the Koli Clan, reproached and condemned the Buddha for deserting Yasodhara, the daughter of his brother Dandapani.

The sixteenth rains the Buddha spent at Alavi, where he went at the request of its king to remove by his preachings the superstitious fears of the populace.

Mahanama and Aniruddha were the sons of Amritadana ; Bhadraka was the son of Dhotadana ; both were brothers of Suddhodana.

When the Buddha was living in Aggalav Vihara near Alavi, then during the day time many monks and nuns used to assemble to hear his religious discourses. After sometimes only the monks and lay worshippers used to come, and the religious preachings were given in the evenings. After the lectures were over, elders used to go to their own dwellings, while the younger monks and lay worshippers used to sleep in the lecture hall. But there was so much snoring and the grinding sound of the teeth that hardly anybody could peacefully sleep. It was brought to the notice of the Buddha who forbade the uses of the Lecture Hall as a sleeping place, and each one was asked to find out his own sleeping place. Rahula, having Buddha as his father, Sariputra as his preceptor, and Maudgalyan as his teacher, was respected by every one. His bedding was made by others. But nobody wanted to disobey the Rule, and Rahula obeyed the disciplines faithfully. So Rahula finding no place to sleep in, slept in the privy of the Buddha. The passage to the privy was planted on both sides with flowering plants. When early in the morning the Buddha went to his privy, he coughed before entering it, and Rahula came out and saluted him. The Buddha asked him : "Why were you sleeping here Rahula ?" Rahula politely answered : "As I had no other place to sleep in. Up to this time the brother monks have been very kind to me. But as they did not want to break the disciplinary regulations, they did not dare to give any sleeping accommodation to me." Then the Buddha called for Sariputra, thinking that if the Sangha leaders behaved thus with Rahula, they might treat worse the sons of nobilities that were in or would join the Sangha. So he asked Sariputra to

The seventeenth rains the Buddha spent at Rajagriha and made a speech on the occasion of the death of the courtesan Srimati. During the autumn the Buddha came to Alavi via Sravasti and refused to preach until a hungry man was well-fed. The eighteenth rains the Buddha spent at Chhalika near Sravasti, and while there gave consolations to a weaver who accidentally killed his own daughter. The nineteenth rains he spent at Venuvana. And during the autumn and winter he made a lecturing tour throughout the whole of Magadha. While travelling, once finding a deer caught in a snare, he released it, at which the hunter

find sleeping accommodation for the first two nights for every member of the Sangha and then to know how and where they were housed (16 *Triparyanta* J).

Anathapindatha used to feed regularly 500 Buddhist monks, and his place was their rendezvous. He used to distribute garments to them. Once in his inspecting tour through the city the king of Kosala found a large assembly of the monks in the trader's house, and he resolved to do the same himself. Coming to Jetavana he asked the permission of the Buddha to feed the Sangha members regularly. And he arranged that old fragrant rice with good dishes should be served in his palace to the Bhikshus. But there was none to serve them with love and affection. It was left to the supervision of a minister who left it to his servants. So the monks used to take the food away to eat it comfortably in the house of one of their disciples. One day Prasenjit received a number of baskets of fruits which he wanted to distribute among the Bhikshus. But though it was dinner time not a single Bhikshu was found in the dining hall. Prasenjit asked the reason from the Bhikshus and enquired whether the food was not good. "Maharaj" they said, "Food is excellent no doubt, But the best and the relishing food is that which is given with love, though its materials are not good. Even the most relishing dishes are uninviting if served with indifference." (346 *Kesab* J)

became enraged at him and wanted to kill him. But the Buddha pacified his wrath by his soothing words, and the hunter became the lay disciple of the Buddha and gave up the cruel profession of hunting.

One day the king received some presents of food. He sent it through his servants to the dining hall. The servants returned and said: "In the dining hall there is not a single Bhikshu". "Where are they gone to?" "They have gone to the houses of their favourite disciples to dine there." The king after finishing his breakfast went to the Buddha and asked him: "Venerable, what is the best meal?" "Whatever is offered with love is the best. Even barley gruel given with affection tastes sweet." "Venerable, whom do the Bhikshus generally prefer?" "Either their own kinsmen or the Sakyas?" Then the king thought: "If I marry a Sakya princess and make her my chief queen, then the Bhikshus would prefer me." After he returned home, he sent an ambassador to Kapilavastu with the message: "I want to have marriage relationship with you. So give me a daughter of yours." The Sakyas gathered in their Assembly Hall (509 B. C.) for decision about the matter. They said: "Ours is the feudatory under the suzerainty of the king of Kosala. If we do not give him a daughter he will be terribly enraged. But it is also against our custom. What is now to be done?" At this Mahanama remarked: "No cause for anxiety. I have got a daughter—Vasava-Khashtria—born of my slave girl Nagamunda. She is sixteen years old now. She is very pretty and charming. And she being a Kshatriya through her father, we shall send her to Prasenjit." "That is an excellent suggestion," shouted in chorus all the Sakyas, and thereby they gave their consent to it. They then called forth the ambassador and informed him: "We are giving a daughter. You can take her and start for your journey even now." The ambassador thought: "The Sakyas are racially very proud and exclusive. They might give us a girl not belonging to their own clan, but calling their own. So we shall have to take one who dines with them." The ambassador said: "Yes, but she will have to dine with you." The Sakyas again assembled to discuss the matter. Mahanama said, "No cause for anxiety. I am devising a solution to it. When

Like Anathapindathu, Prasenjit used to feed regularly the Buddhist Monks. But they did not relish the dinner, though the food was excellent. When asked the reason of this distaste, they said that nothing was so appetizing as love, which was lacking in his place. This made him thinking.

Thinking perhaps that it was unsafe to keep Mahanama any longer as the head of the Sakya Clan, as the deception practised on Prasenjit might be disclosed, the Sakyas chose Bhadraka son of Dhotodana, brother of Suddhadana, as their leader. But Mahanama still feeling himself nervous persuaded his brother Anuruddha, his cousin Ananda, son of Sukhodana, Bhadraka, the ruling head, Devadatta son of Suprabuddha, the chieftain of Koli, Kimbila, and their barber Upali

I shall be dining, you would bring Vasava-kshatriya to me well dressed ; then one will show me a letter and say, "Lord, a king has sent a letter ; be pleased to listen to it." All agreed to this suggestion, Mahanama sat for his dinner, and said : "Bring my daughter and let her dine with me." "Yes, she is coming, being dressed up." After a while they brought the girl and she sat down to dine with her father. As soon as she took a morsel, some courtiers brought a letter saying : "Lord, that king has sent a letter ; be pleased to listen to it." Then Mahanama said : "Mother, you better go on with your eating," took the letter with his left hand, put it on his right arms and began to read it. In the meantime the girl finished her dinner. Both of them got up. The ambassador who watched it could not understand the secret. He thought Vasava Kshatriya was really the daughter of Mahanama. Mahanama sent his daughter with great pomp and ceremony. The ambassador told Prasenjit that the daughter of the Sakya Chieftain had been sent. The king had bravely decorated on the marriage occasion which was celebrated with great ostentation. Vasavakshatriya soon became pregnant and gave birth (508 B. C.) to a son Virudak (465 Bhadrasala J.).

to take to monastic life; and while the Buddha was staying at Anupia, a Malla town, they presented them-

Now at that time the Blessed One was staying at Anupia. Anupia is a town belonging to the Mallas. Now there were two brothers Mahanama and Anuruddha; the Sakya Mahanama thought: "Let I or Anuruddha renounce the world as none from our own family has joined the Sangha." And he went to Anuruddha and said: "Either therefore you go forth or I will do so." "I am delicate. It is impossible for me to go forth from the household life into the houseless state. Do you do so." "But come now, O Beloved Anuruddha, I will tell you what is incident to the household life. First you have to get your fields ploughed. When that is done you have to get them sown. When that is done you have to get the water led down over them. When that is done you have to get the water led off again. When that is done, you have to get the weeds pulled up. When that is done, you have to get the crop reaped. When that is done, you have to get the crop carried away. When that is done, you have to get it trodden out. When that is done, you have to get the straw picked out. When that is done, you have to get all the chaff removed. When that is done, you have to get it winnowed. When that is done, you have to get the harvest garnered. And when that is done, you have to do just the same the next year and the same all over again the year after that. The work is never over; one sees not the end of one's labours. When shall we, still possessing and retaining the pleasures of our five senses, yet dwell at rest?" And Anuruddha went to his mother and said to her: "I want, mother, to go forth from the household life into the houseless state. Grant me your permission to do so." "You two, O beloved Anuruddha, are my two only sons, near and dear to me. Through death no doubt I shall some day, against my will, be separated from you; but how can I be willing whilst you are still alive?" Now at that time Bhaddiya (Ithadraka) the Sakya Raja held rule over the Sakyas, and he was a friend of Anuruddha. And the mother thinking that the Raja would not be able to renounce the world said to her son; "Beloved Anuruddha, if the Bhaddiya the Sakya Raja will renounce the world, you also may go forth into the houseless state." Then Anuruddha went to Bhaddiya the Sakya Raja and said to him: "My renunciation of the world, dear friend, is being obstructed by you". "Then let that obstruction, dear

solves before the Buddha, and the Buddha thinking they were good acquisitions made them enter the Sangha.

friend, he removed. Even with you will I renounce the world according to your wish". "Come, dear friend, let us both renounce the world together." "Wait my friend for seven years, after which we shall renounce the world together". "Seven years are too long dear friend." "Then six years." "It is also too long." "Then two years". "Too long my friend". "Then one year." "Too long also." "Then seven months." "Why don't you climb down a little more?" "Then one month." "Can't you go further down?" "Then wait my friend for seven days whilst I hand over the administration to my sons and brothers." "All right, I will wait". So Bhaddiya, the Sakya Raja, Anuruddha, Ananda, Bhagu (Mahanama), Kimbila and Devadatta, just as they had so often previously gone out for the pleasure ground with fourfold arrays—so they went; and Upali the barber went with them making seven in all. And when they had gone some distance they sent their retinue back, crossed over into the neighbouring territory, and took off their fine things and wrapped them in their robes and made a bundle of them and said to Upali the barber: "Do you now, good Upali, turn back. These things will be sufficient for you to live upon." But as he was going back, Upali thought: "The Sakyas are fierce. They will think that these men have been brought by me to destruction, and they will slay me. If they can be Bhikshus, why not I?" And he let down the bundle and hung it on a tree, and returned to the place where he left his masters. The Sakyas saw him coming and they said to him: "What have you come back for, good Upali?" Upali told him his thought, and they said that he had done well. And they took Upali with them to the place where the Blessed One was. And on arriving there they turned down before the Buddha and said to him: "We Sakyas are haughty. And the Upali the barber has been an attendant upon us. May the Blessed One admit him to the Order before us, so that we may render him respect and reverence and bow down with outstretched hands before him (as our senior), and thus shall Sakya pride be humbled in us Sakyas." Then the Blessed One received first Upali, and after him the six Sakyas into the ranks of the Order. And the venerable Bhaddiya, before that rainy season was over, became

From Anupia the Buddha journeyed forth to Kausambhi with his new Sakya recruits. There Devadatta felt slighted, and he came at Rajagriha and befriended Prince Ajatasatru in 508 B. C. The twentieth rains the Buddha spent at Sravasti. There the Buddha addressed the monks thus : "O Bhikkhus I am now 55 years old. Though decrepitude has not yet set in, still I need a personal attendant (*Upasāhaya*). So long Nagasamal, Nagita, Upavana, Sunakshatri,

master of threefold wisdom ; and the venerable Anuruddha acquired the heavenly vision, and the venerable Ananda became free from delusion, and Devadatta acquired Riddhi (*Vinaya-Chullavagga* VII. I. 4). Anathapindatha's daughter was married to a Banker in Anga who were disciples of Ajivakas. By her influence the family became Buddhists. And she asked Buddha to send a missionary. Anuruddha was sent to Anga, and he later became one of the greatest exponents of the Buddhist Metaphysics. Ananda became the intimate companion of the Buddha. Devadatta created a dissension in the Sangha and became a rival. Upali by his religious fervour and excellent memory took a leading part in the Buddhist Sangha. He could recite the Vinaya texts so well that he was called Vinayadhar. At the Saptaparni convention, the Vinaya was compiled mainly through his recitations. The leadership of Upali in the Buddha Sangha clearly proves that the Buddha was wise in acknowledging no caste distinction in his Sangha.

"The people no longer respect us with the appearance of Sramana Gautama ; even some people do not know of our existence. So let us see whether with the connivance of some body, we can lower his prestige", thus thought the Tirthikas. "Perhaps with Sundari's help we might succeed". And they approached Sundari and said to her : "Sister, you are extremely beautiful and charming. If you spread a scandal about Sramana Gautama, the people might believe it, and it would lower his influence". Sundari used to go every evening towards the Jetavana with garlands, camphor, and sweet scents, when the people used to return to the city ; and if any body asked her, "Sundari, where are you going?" she used to answer, "I am going to Sramana Gautama to stay with

Chunda Sagala, Mesi used to serve me. Now for want of an attendant I suffer much inconveniences. Therefore appoint for me an attendant." Sariputa, Maudgalyana, Ananda and others coveted this position ; but the Buddha selected Ananda for this work. And Ananda accepted

him in the garden house (*Gandha Kutir*)." And staying the night in some gardens of the Tirthikas, she used to return in the morning, and if any body asked her where she had spent the night, she would say that she had spent the night with Gautama. After a few days the Tirthikas hired a few assassins and told them : "Kill Sundari and throw her body on the rubbish heap near Gautama's *Ganda Kutir*". This the assassins did. Then the Tirthikas brought it to the notice of the officers of peace and justice that Sundari used to frequent Jetavana and she was missing. So with the assistance of the officers they found Sundari's body on the rubbish heap. And the Tirthikas accused the disciples of Gautama to have killed Sundari in order to hide the shame of their leader. But the assassins began to quarrel amongst themselves in a liquor shop about the distribution of the prize money for having killed Sundari. The officers at once arrested them and they admitted their guilt and implicated the Tirthikas at whose instigation they had committed the crime. Thus the Tirthikas lost whatever influence was left for them (285 *Mani Sukar J.*).

* (1) I shall not wear the worn out clothes of the Buddha. (2) I shall not eat the food left in the Buddha's alms bowl. (3) I shall have not to accompany the Buddha if he is invited anywhere. (4) The Buddha will take food from my begging bowl secured by me. (5) I shall be permitted to stay with the Buddha during the interview with any body. (6) I shall have access to the Buddha at any time I have doubts about the Dharma for its solution. (7) I shall be permitted to dwell in a separate house. (8) If during my absence the Buddha makes any discourse, he will explain the same to me again.

One day on a visit to a monastery on inspection with Ananda, the Buddha found a monk lying on his bed. The Buddha coming near said to him : "What's the matter with you, monk !" "I have colic, O Blessed One." "But is there none to look after you ?" "No." "Why not ?" "Because the monks think that I am of no use to them." Then the

it under certain conditions.* Seeing the popularity of the Buddha, the Tirthikas induced the courtesan Sundari to spread scandals about him, but they were discomfited.

From Sravasti the Buddha went to Chalika. Anuruddha went to Anga with the newly married daughter of Anathapindatha. At Chalika the notorious educated brigand chief Angulimāla who plundered and harassed the public was converted. The Buddha

Buddha asked Ananda to fetch some water to give the ailing monk a bath. When water was brought, the Buddha wanted to bathe the monk with his own hands. Ananda objected to it. The Buddha however bathed his head and body, and Ananda his feet. Then the Buddha asked the monk why they did not attend and nurse their sick brother. They replied that he was a useless fellow. "But he has no father, mother or wife to nurse him, if you do not nurse each other, then who else will do it? If you want to love, respect and serve me, you have to serve the sick." (*Maharagga* VIII. 26.).

Now at that time the Blessed One was seated preaching the Dharma, surrounded by a great multitude, including the king and his retinue. And Devadatta rose from his seat, and arranging his upper robe over his shoulder, stretched out his joined hands to the Blessed One, and said to him :—"The Blessed One is now grown aged ; he is old and stricken in years ; he has accomplished a long journey, and his term of life is nearly run. Let him now dwell at ease in the enjoyment of happiness reached even in this world. Let the Blessed One give up the Bhikkhu Sangha to me, and I will be its leader". "Desire not to be the leader of the Bhikkhu Sangha. I would not give it over even to Sariputta and Maggallāna" (*Chullavagga* VII. 3. 1).

Devadatta proposed the introduction of the following 5 rules in the Sangha : (1) The Bhikkhus will live in forest, (2) under the shadow of trees ; (3) they will live on whatever they get through begging and they will not receive any present in their hermitage ; (4) they shall wear only the discarded clothes that are thrown on rubbish heaps ; (5) they shall not eat fish or meat. When the Buddha did not agree to accept them, Deva-

returned to Rajagriha. There Devadatta approached the Buddha to give him the lead in the Sangha. Buddha did not entertain the idea. Then he proposed to amend some of the Sangha rules, which was ruled out. Enraged at this Devadatta secured the patronage of the Prince Ajatasatru, and with his help he created a split in the Sangha.

datta seceded from the Sangha and with 500 followers established a new sect at Gayasira (II, *Laksman* J). "The Blessed One has declared in many a figure the advantages of the man who wishes for little, who is easy to satisfy in the matter of support and nourishment, who has eradicated evil from his mind, has quelled his passions, and is full of faith, of reverence, and of the exercise of zeal. The following five things conduce to such a condition. It would be good, if the Bhikkhus should be their lives long, dwellers in the woods—if whosoever goes to the neighbourhood of a village should thereby commit an offence. It would be good if they should clothe themselves, their lives long, in cast off rags; if whosoever should accept a gift of robes from a layman, should thereby commit an offence. It would be good if they should dwell their lives long under the trees; if whosoever should (sleep) under a roof should thereby commit an offence. It would be good if they should their lives long abstain from fish and meat; if whosoever should eat fish and meat should thereby commit an offence." "No, Devadatta. Whosoever wishes to do so, let him dwell in the woods; whosoever wishes to do so let him dwell in the neighbourhood of a village. Whosoever wishes to do so let him dress himself in rags, whosoever wishes to do so let him receive gifts from laymen. Sleeping under trees has been allowed by me, Devadatta, for eight months in the year, and the eating of fish and meat that is pure in three points,—to wit, that the eater has not seen, or heard or suspected that it has been caught for that purpose."

Devadatta having pleased Prince Ajatasatru received valuable presents and honour from him. Ajatasatru built for him at Gvasira a monastery, and daily regular savory dishes were supplied to it. This attracted many disciples for Devadatta (25 *Mahitamukha* J). Devadatta introduced two *Uposathas* a week in his Gayasira monastery (I 13 *Srigal* J). By public

Devadatta went to Ajatasatru the prince and said to him". In former days, prince, people were long-lived ;

subscriptions money was raised by the citizens of Rajagriha to be presented to the monks. A rich merchant donated a valuable garment. Some preferred to give it to Sariputra. But others objected it on the ground that Sariputra stayed at Rajagriha very little, while Devadatta was its permanent resident, and by the majority of votes it was given to him (21 *Kashaya J*).

Prince Ajatasatru fastening a dagger against his thigh, entered with violence at an unusual hour, though fearful, anxious, excited and alarmed, the royal chamber. And when the ministers who were in attendance in the private chamber saw that, they seized him. And when on searching him, they found the dagger fastened on his thigh, they asked him : "What were you going to do O prince?" "I wanted to kill my father," "Who incited you to do this?" "The worthy Devadatta," Then some of the ministers advised : "The prince should be slain and Devadatta." So these ministers taking the prince with them went to the Raja of Magadha, to Seniya Bimbisara, and told him what had happened. And Sreniya Bimbisara said to Prince Ajatasatru : "Why did you want to kill me O prince? If you then want a kingdom, O prince let this kingdom be yours". And he handed over the kingdom to Ajatasatru the Prince (*Chullavagga VII. 3. 5.*). Devadatta then said to Ajatasatru : "If Bimbisara lives, he will try to regain his throne and power. Therefore he should be done away with." But Ajatasatru hesitated to kill him. "Then he should be imprisoned and starved to death". Ajatasatru adopted this course. In the prison no body but the queen Khema, princess of Kosala, was allowed to enter. The queen secretly used to take food with her on which Bimbisara used to live. This was forbidden. Then she used to take food hidden in the locks of her hair. When it was found out she could only go with flowing tresses. And she used to take food within her shoes. When it was found out she had to go bare-footed ; but she used to besmear her body with honey which Bimbisara used to lick. When it was found out the queen was not allowed to see Bimbisara. Bimbisara, the king of Magadha, conqueror of Anga, thus died of starvation at the age of 65 in 492 B. C. in the 37th year of Buddhahood, when the Buddha was 72 years old.

but now their term of life is short. It is quite possible therefore that you may complete your time while you

The very day Bimbisara died, a son was born to Ajatasatru. Ajatasatru was overjoyed at this. At this his mother the Videhi princess told him that during his infancy he had an ulcer in his finger. It was very painful. No medicine gave him any relief. His father Bimbisara used to suck and lick it to relieve his pain. And then he used to laugh and play. Ajatasatru at this became remorseful, and wanted to release his father. But before he could do it, he was dead.

Devadatta made three attempts on the Buddha's life, but did not succeed in any of them. Now at that time the Blessed One was walking up and down in the shade below the Hill called the Vultures Peak (*Grihara Kuta*). Devadatta climbed it up and hurled down a large stone with the intention of depriving the Blessed One of his life, but it fell upon another rock and there it was entombed; only a splinter falling from it made the foot of the Blessed One to bleed (*Chullavagga VII. 39.*).

The Devadatta went to Prince Ajatasatru and said: "Give me some men." And Ajatasatru the prince gave orders to his men: "Whatever the worthy Devadatta tells you, do that." Then to one man Devadatta gave command: "Go, my friend; the Sramana Gotama is staying at such and such a place. Kill him. And the man returned and said to him: "I can not deprive the Blessed One of his life," (*Chullavagga VII. 3. 6, 9.*). Now at that time there was at Rajagriha an elephant named Nalagiri, fierce and a man-slayer. And Devadatta went into Rajagriha and to the elephant stables, and said to the elephant keepers: "I, my friends, am a relative of the Rajas, and am able to advance a man occupying a low position to a high position, and to order an increase of his rations or of pay. Therefore, my friends, when Sramana Gautama shall have arrived at this carriage road, then loose the elephant Nalagiri and let him go down the road (*Chullavagga VII. 3. 11.*). Devadatta engaged archers to kill the Buddha. He had also let loose on his way the mad elephant Nalagiri. When these became known, Devadatta lost all the public endowments for him. And even the king (Ajatasatru) stopped giving him interview. For his living he had to beg from house to house (*320 Kalavali J.*). Devadatta received many favours from Ajatasatru, which he could not retain long. Devadatta lost all his influence after Nalagiri incident (*241 Siveadansta J.*).

are still a prince. So do you, prince, kill your father and became the Raja, and I will kill Sramana Gautama, and become the Buddha.

By his acts Devadatta becoming very unpopular in Magadha left it for Kosala, thinking that Prasenjit might receive him cordially. But he was contemptuously driven out by Prasenjit. From Sravasti Devadatta journeyed forth to Kapilavastu, which he reached in the evening twilight. When Yasodhara was about to retire, he without being intercepted by any body entered into her chamber. She asked him : "Bhikshu, what do you want ? Have you got any message for me from my husband ?" "Your husband, he cares a damn for you. In your hours of happiness he cruelly and wickedly abandoned you." "But he did it for the good of many." "Whatever that be, now take revenge on his disdainful cruelty to you." "Stop it, O Monk : your words and thoughts are impure." "Don't you recognize me, Yasodhara ? I am Devadatta who loves you." "Devadatta, I knew you to be false and vile. I thought you would make a bad monk, but I did not suspect you to be so mean-minded." "Yasodhara Yasodhara, I love you. And your husband shows you nothing but contempt. He has been cruel to you. Love me and revenge his cruelty." Yasodhara's pale and emaciated face became tinged with a purple hue. Tears rolled round her cheeks. "Devadatta it is you who are cruel to me. Even if your love were sincere, it would have been an insult to me. You are simply lying when you say you love me. When I was young and pretty you hardly looked at me. Now when I am old, broken down by sorrow and anguishes, you have come at night to declare your treacherous and guilty love. You are a base coward." And she shouted : "Devadatta, get out, get out from the place." Devadatta left the place. Sumana or Khema, the wife of Bimbisara and sister of the Kosala king Prasenjit, became a nun, being disgusted with this term of events. But she died soon after.

Mahakosala the father of Prasenjit while giving his daughter to Bimbisara, king of Magadha, gave the revenue of Kasi as her dowery for her toilet purposes. Even after her death Ajatasatru used to get the revenue of Kasi. This enraged Prasenjit and he declared : "I would not allow the patricide and usurper Ajatasatru to enjoy my ancestral possession." So he engaged himself in war with Ajatasatru in 490 B. C.

The Princes Abhaya, Silavat and Vimala, sons of Bimbisara, became Buddhist monks, for otherwise they were afraid they might have been put to death, as their.

(239 *Nirimita* J). Mahakosala, the father of king Prasenjit gave as dowry the revenue of Kasi having an income of one hundred thousand coins for the toilet purposes of his daughter Kosala Devi whom he gave in marriage with Bimbisara. When Ajatasatru assassinated his father (492 B. C.), she died of grief. At this Prasenjit announced : "Ajatasatru has caused the death of his father, and my sister has also died of grief for her husband. Why should I give Kasi to a patricide and an usurper." With this resolution he deprived Ajatasatru of Kasi. So there was war between these two kings over Kasi 495 B. C. Ajatasatru was young and energetic. On the other hand Prasenjit was old. Consequently Prasenjit began to sustain defeats, and the people of Kosala began to be harassed by the enemy. At last Ajatasatru was taken as a prisoner. But peace was finally concluded. Prasenjit gave his own daughter Bajrakumari in marriage with Ajatasatru, and the very same Kasi for which long and sanguinary war was raised, was given again as her dowry (283 *Bardhaki Sukar* J).

Mallika was a very beautiful girl of seventeen, daughter of a flower merchant. She was reposing one day in the flower rest house. That day Kosala king being defeated by Ajatasatru was retreating. He was wearied and tired. But hearing a delightful and relaxing song of Mallika, the king led his horse to the garden house. Mallika held the rein of the horse. The king asked her whether she was married or not, when she gave her answer in the negative, the king dismounted the horse, relaxed in her company, and in the evening took her on the same horse back, with him to his place. And Mallika became her favourite queen (425 *Kulmasapindu* J). There was once a quarrel between Prasenjit and Mallika Devi. People called it *bed-quarrel*. One day the Buddha went to Prasenjit's palace, and enquired, "Maharaj, where is Devi?" "Venerable, what business you have got with her. She is intoxicated with her position." "You have given, Maharaj, this lady a high position. You have made her great. Now if you do not bear with her patiently, then it becomes an injustice to her." Then Mallika was called forth. The Buddha addressed them both : "You should both live without friction in harmonious joy by mutual toleration (306 *Sujata* J). Mallika Devi asked the king : "Why are the Brahmans run-

father met his end by their brother Ajatasatru. In *Thera Gatha Silavat* says that Ajatasatru was anxious to kill him. We find Vajhalva, took the help of his grandfather Chetaka, the head of the Licchavi clan, over some spoils of war when Ajatasatru was ruling in Anga as Viceroy.

While the Buddha was staying at Sravasti, Yasodhara thought: "My husband is a monk and a Buddha. The son also leads a monastic life with him. What is the use of my staying at home. I shall go to Sravasti and enter into a nunnery so that I can always see my husband and my son". With this decision she went to Sravasti and entered into a nunnery, and thus got opportunities to see her husband and her beloved son. Rahula that time was a Sramana and he very often used to go to see his mother. One day Rahula went to see his mother. But he could not as usual find her at the porch. A nun informed him that Yasodhara (Bimba Devi) was suffering from constipation. Then Rahula went to his mother's bed side and asked her: "What should you eat with this ailment?" Yasodhara answered: "When I was at home I used to get my constipation relieved if I took mango juice mixed with

ning to and fro with great glee?" "Devi, are you concerned with that? You are simply engrossed in your own glory. You neither care nor feel what I suffer." "Tell me what is the matter." "I had an ugly dream, and the Brahmins are making a preparation for a sacrifice for my relief." "Have you asked the Buddha for an explanation?" "No, Devi, I have not." After finishing his breakfast, the king went to the Buddha, asked him whether the ugly dream would bring him any ill-luck. The Buddha answered in the negative, and many sacrificing animals were released (314 Lohakumbhi J.).

sugar. But now we live upon begging ; where shall I get sugar-mixed mango-juice ?" Rahula said : "I am going to get it. And as soon as I get it, I shall come back. Rahula had as his preceptor *Dharma Sekipiti* (Sariputra) as his preceptor, Mandgalyana as his teacher, Ananda as his uncle, and the Buddha himself as his father. Rahula indeed was very fortunate. But instead of going to any body else, he went to his preceptor and saluting him, stood there sad and dejected. Sariputra asked him : "Child, why are looking so sad to-day ?" Rahula answered : "Venerable, my mother is suffering from constipation ; she believes that if she can drink sugar-mixed mango juice it would relieve her." "All right I shall get it for her. Do not be anxious on that account". Sariputra took Rahula with him to Sravasti, and making him sit on a stone he entered into the palace. At this time the gardener brought a bucketful of ripe sweet mangoes. The king himself skinned out the mangoes, spread sugar on them and squeezed the juice into the bowl to its full. Sariputra handed it over to Rahula, saying : "Take it to your mother." Rahula did it, and Yasodhara partaking of it was cured of her constipation (281 *Ayuttar J.*). Another time Yasodhara was suffering from hyper-acidity and when Rahula informed Sariputra of it, Sariputra secured for her fresh buttered-ree and carp-fish curry which she wanted to relieve her (292 *Suputra J.*).

Once the king Ajatasatru (492-480 B. C), surrounded by his ministers was enjoying on the roof of the palace the beauties of the nocturnal sky. Then the autumnal

full moon was radiating its soothing and serene beams ; charmed by it the king said : " Friends, how delightful is this full moon night ! What a lovely spectacle ! And how relaxing ! Yet I find no peace of mind. Can I go to Sramanas or Brahmans who can tranquilize my burning heart in such a moon-lit refreshing night ? One minister said, "Let us go to veteran versatile Puran Kassapa, leader of a big sect, and respected by all the people, and his words might give you the contentment of mind." The king remained silent. Then other ministers began to praise in the similar terms their respective favourites as *Maskariputra Gosala*, *Ajita Kesu Kamvula*, *Kakudakatyana* and *Nirguntha Gnati-putra*. The king, without giving any reply to them, asked the great physician Jivaka Kumaravirtha who was sitting silent not far away from him : " Friend Jivaka, why don't you say something ? " Jivaka said ; "The Buddha is staying at my Mango grove. He is purity and wisdom. He can give you mental peace." " Dear Jivaka, ask the elephants to be ready." Riding on elephants on each of which there was a well-dressed damsel in the front holding in her hand a lamp to show the path, they proceeded on as far as there was road for the elephants, and there they descended and walked on foot towards the pavilion. The king then asked Jivaka, " Where is the Buddha ? " " In the front of the central pillar, facing the east." Then the king respectfully stood on one side and saw the vast assembly like a tranquil and quite lake. And the king exclaimed : " How fine, how restful ! I wish my beloved son Udayibhadra (Darsaka 527-501 B. C.) enjoys such a

peaceful life." The king saluted the Buddha, took his seat and said to the Buddha. "If you will permit me, I shall ask you a few questions." "Maharaja, you can ask me any question you please." "Venerable, men are engaged in various trades and occupations and with their earnings and profits, they with their family members enjoy life. So their benefits are apparent. But what is the benefit or reward of the monastic life?" "Maharaja, have you put this question to any monk or Brahmana ever before?" "Yes I did." "If you have no objection, you can tell me the answers they gave you." After usual courtesy I asked **Puranakasyapa** the benefits and merits of monastic life. According to him, he who oppresses people, steals, robs others, speaks untruths, is tainted with adultery or even murders people, commits no sin. And neither he who with liberal hand distributes charity, performs worship and sacrifices at every shrine, does good of others, practices self-control, acquires thereby any virtue. Then I went to **Maskariputra Gosala**. He answered: There is no sin or virtue. Man has no control over his life. There is no will as an independent motive power. Every organic (animals and plants) and inorganic substance is subject to the immutable law, and automatically follows its evolutionary course. The wise might think that he would be acquiring virtue. The fool acts according to his intelligence. But man is happy or unhappy, according to the laws of physical harmony he has observed. Nature's balancing is impartial and knows no favouritism. If you shoot an arrow, there is a certain limit beyond which it cannot

go. So there is a limit to the power of physical resistance. Whether he is learned or ignorant, wise or stupid, he is subject to the eternal biotic law. Next I went to **Ajita Kesakambala**. He said, "There is no need for religious ceremonies or sacrifices, for there is no life after death. After death, the body is reduced into five elements of which it is composed. It is useless to make offerings for the benefit of the dead ancestors. Those who advocate it, they are either fools or hypocrites. The wise and the fools are reduced after death into the same five elements, leaving nothing else behind." Then I went to **Kukuda Katyana**. He said: The universe is composed of seven elements,—water (liquid), fire (heat), air (gaseous state), pleasure, pain and soul,—which are eternal, indestructible and immutable. If one cuts asunder a body with a sharp sword then we have to understand that the sword has passed through those elements. Then I went to **Nigrantha Gnatiputra**. He said Nigranthas practise four kinds of self-control and austerities. They do not drink water without screening so that no life can be destroyed and they always desist from sinful actions. **Sanjaya Velasthiputra** said: "I shall not answer your question whether there is life after death or not, or there is any reward or punishment for the virtues or sins one has practised in this life. I am an agnostic (*agnika*), and hold after-life, Brahma and soul are unknowable. A thing beyond our experience can neither be affirmed or denied." Now I am asking you the same question. Does one get any benefit and acquire any merit by adopting the monastic-life? "Maharaja I shall answer your question. But before I

do that, I shall ask you one. Maharaja, your slaves work for your comforts from early in the morning till mid-night. If one of them thinks: "What is the use of taking so much trouble. If he puts on the yellow garb, and it comes to your notice that one of your former slaves has become a monk, and is practising self-control and austerities in solitude, would you compel him to be your slave again?" "Never, on the otherhand, I shall honour him if I happen to meet him." "Then it is apparent, Maharaja, one gets certain benefits of a monastic in this very life." "Admitted. But besides these, can you mention other advantages?" "If the monk by his self-control and discipline has conquered his passions, greed and envy, is healthy in mind and body, and with enlightenment and purity of mind enjoys contentment of mind, and is happy and cheerful, he also radiates cheerfulness and tranquillity all round like the lotus or moon-beams. So a man tossed with passions, remorse with guilty conscience, restless with greed and envy, sleepless with disturbed mind, feeling life as a cruel drag and mockery, seeing that tranquil, happy and healthy monk, is inspired with a new outlook of life, breathes freely and refreshingly like an energized and invigorated man, like a sick man cured of his disease, like the thirsty wanderer in a desert brought to an oasis."

"Excellent, very excellent," said the Videhaputra Ajatasatru, king of Magadha. "You have shown me the right way, by showing me what was hidden, by illuminating the dark spaces as if by a lamp. I have done a great wrong, a wicked thing, by robbing my father—a

noble and just king of his life just for the sake of kingdom. For my past, and as warning to my future, let me take recourse to you, your Dharma and Sangha". "We accept your repentance and confession, O Great King, for one, who is remorseful of his past wicked deed, would never commit it again." "If you will permit us, we shall go now. We have got so many duties and obligations to perform," spoke Videhaputra Ajatasatru, king of Magadha (*Sramanya Kala Sutra: Dighi-Nikaya* 11. 2; 530 *Saukrita J.*)

Ajatasatru was a materialist, which he taught to Dipta (Brihadar. Up 11: 1; Kausitaki. Up IV. 1. 20). His real object of befriending the powerful and growing Sangha of the Buddha was rather diplomatic than that of religious conviction or repentance. Ajatasatru encouraged the schism in the Sangha, by encouraging and helping Devadatta as long as Bimbisara was alive who was a patron of the Buddha. But as soon as Ajatasatru usurped the throne, especially when the aged Bimbisara was starved to death in the prison, and his brothers in fear of death entered into Sangha, Ajatasatru had no longer any need of Devadatta, and consequently he was unceremoniously driven off. Magadha and Kosala were struggling for supremacy for the paramount power in Aryavarttha. And over the dowry of Kasi, both powers tried their strength. The aged and enfeebled Prasenjit was no match for the active and ambitious Ajatasatru. Though Ajatasatru was taken as a prisoner, Prasenjit was compelled or thought it prudent to make truce by ceding the same Kasi territory with his daughter Bajra Kumari in marriage with

him. Devadatta rushed to Sravasti to win favour of Prasenjit ; but as possibly truce was concluded and of the influence of the Buddha Sangha, he got an unfriendly reception in Kosala court. But whatever that may be, the trial of a strength between Magadha and Kosala whetted the ambitious appetite of Ajatasatru for further aggrandizement of his kingdom : he was already planning an attack against the Licchavis of Vaisali. When the Blessed One was dwelling in Rajagriha on the hill called the Vulture's Peak, the Videhaputra Ajatasatru king of Magadha was desirous of attacking the Vajjians. He spoke to the Brahman Varsakara, the prime minister of Magadha: "Go to the Blessed One and bow down in adoration at his feet on my behalf and enquire in my name whether he is free from illness and suffering and in the enjoyment of ease and comfort and vigorous health. Then tell him that Ajatasatru, the Magadha king in his eagerness to attack the Vajjians has resolved, I will root out these Vajjians, mighty and powerful though they be ; I will destroy these Vajjians ; I will bring these Vaggians to utter ruin." 'So long, Ananda, rejoined the Blessed One, the Vajjians hold their full and frequent public assemblies, so long they may be expected not to decline but to prosper. So long as the Vajjians meet together in concord, and rise in concord and carry out their undertakings in concord—so long as they enact nothing not already established, abrogate nothing that has already been enacted and act in accordance with the ancient institutions of the Vajjians as established in former days—

so long as they honour and esteem and revere and support the Vajjian elders and hold it a point of duty to hearken their words—so long as no women or girls belonging to their clans are detained among them by force or abduction—so long as the rightful protection, defence and support shall be fully provided for Arhats among them so that the Arhats from distance may enter the realm—so long may the Vajjians be expected not to decline but to prosper". Then the Blessed One addressed Varsakar the Brahman and said ; "When I was once staying, O Brahman, at Vaisali at the Sarandada Temple, I taught the Vajjians these conditions of welfare, and so long as those conditions shall continue to exist among the Vajjians, so long may we expect them not to decline, but to prosper." "We may expect then, answered the Brahman, the welfare and not the decline of the Vajjians when they are possessed of these conditions of welfare, how much more so when they are possessed of all the seven. So, Gautama, the Vajjians can not be overcome by the king of Magadha, that is, not in battle, without diplomacy or breaking up their alliance. And now, Gautama, we must go ; we are busy and have much to do." (*Maha-parinibbana Sutta* 1. 1-5.) And when the Buddha was passing through Pataligama (Pataliputra), Sunidha and Varsakara, the chief ministers of Magadha, were building a fortress to keep back the Vajjians, and they invited the Buddha and his disciples to dine with them. This happened one year before the Buddha's death (*Mahaparinibbana Sutta* 1. 26-32).

Vaisali was the important centre of Jainism. For Mahavir the founder of the Jains was related to

the chief of the Licchavis, and he was born in its suburb. Vardamana (548—476 B. C.) was born at Kundapura, a caravan halting place in the suburb of Vaisali at 588 B. C. (according to orthodox tradition at 599 B. C.). His father was a petty chief—Siddhartha of the Gnatriclan. And his mother was Trisula or Videhidatta a sister of Chetaka, the head of the Licchavi confederacy. Chetaka's daughter—Chellana was married to Srenika Bimbisara, the king of Magadha, and their son for that reason was called Videhiputra Ajatasatru. As Ajatasatru waged war against his aged grand-father Chetaka, and conquering it, he laid the foundation of later day empires of Nandas and Mauryas, he befriended the Buddha Sangha which he once persecuted as friendly to his father. Though closely

Purana Kasyapa was the son of a slave girl. In his boyhood he had to carry burdens. Escaping from his master's servitudes, he became a monk. He used to go nude, saying cloths were only meant for covering bodily defects and shame. As his body was of good shape and his mind was pure, he had no need for covering. Being defeated by the Buddhists in arguments at Sravasti he committed suicide at Sravasti. *Ajita Kesa Kamvati* was a slave. He escaped from his master and became a monk. He used to put on woolen clothes and shave his head. He used to preach that both plants and animals alike were endowed with life, and it was sinful even to kill a plant as an animal. *Kukuda Katyana* was the son of a respectable widow. He was nursed in the childhood by a learned Brahman. He used to preach that cold water should not be drunk as it contained animalcules anyone; drinking it was guilty of killing them. *Nigrantha Gnatricputra* was the name of Mahavira, the Jina, who formulated five ascetic rules of life in the place of four of Parsva, and used to go nude. He used to say that he was free from all bondage (Nigrantha). The five rules are abstaining from (1) destroying life; (2) from lying; (3) from taking anything which is not given; (4) from all sexual indulgence; (5)

related, Ajatasatru could not expect friendly attitude from the Gnatiputra sect (Jainas), which was mainly patronized by the Licchavis. And not only for imperial purposes, but also to feed his old grudge against the Licchavis, he wanted to attack them, as when he was the Viceroy of Anga, they helped his brother Vajhalva to wage war against him over some spoils of elephant *Sreyonaga* and other jewels.

Prasenjit's son Virudak grew up. When he was seven years old, seeing the dolls and other presents boys receive from the parents of their mothers, he asked his mother Vasava Kshatria one day: "Mother, other children receive a good deal of presents from their maternal house. Have not you father and mother?" "Child, the Sakya Raja is your grandfather. Because they live very far, they cannot send you anything." But when Virudak was sixteen years old (493 B.C.), he expressed his desire to go to Kapilavastu. Vasavakshatria said: "What is the use of going so far?" But on his insistence, she gave her consent. Virudak with the permission of his father started with a large retinue. Vasava Kshatria in the meantime informed Mahananda through

from any property. *Maskari Gosaliputra* was the leader of the powerful Ajivaka sect. Because he was born in a cow-shed he was called *Gosaliputra*. He practised with Mahavira austerities for six years. Ajivakas mostly lived on astrology. Ajivakas did not believe in the continuity of life after death. All are equal and subject to immutable laws of nature. There is no virtue or vice, reward or retribution. The body and soul are identical and composed of 7 elements which are indistructible (544 *Mahaniruddhasya* 1.). The Buddha denounced the uselessness of the austerities of the Ajivakas which they practised near Jetavana (144 *Lankavastu* 1.).

a letter. "I am pretty happy. Let not the elders or any body tell Virudak any of the secrets." When the Sakyas learnt that Virudak was coming, they sent all the youngsters to the country places, as they would not salute Virudak. Virudak was received cordially by the Sakyas at the assembly hall, and he was introduced to the elders, whom he saluted respectfully. But as none saluted him, he was a little surprised ; but he was told that all younger than him were in the country places. After a few days, Virudak left Kapilavastu. A maid servant was washing the chair on which Virudak sat with milk and water, saying that the son of the slave-maid Vasava Kshatria spoilt it. An officer of Virudak who had left his sword there by mistake heard this remark and it rapidly spread among the army. When Virudak heard it, he said: "Let them purify the seat now with milk, but when I am a king I will wash it with the blood of the Sakyas." When Prasenjit heard of it, he became angry, humiliated Vasava Kshatria and disinherited Virudak (493 B. C.). Prasenjit said to the Buddha: "Your kinsmen have given me a slave girl. So I have been compelled to dispossess Vasava Kshatria and her son of the ranks given to them." The Buddha answered: "Maharaja, the Sakyas have committed a wrong. If they had to give a daughter, they ought to have given a daughter of their own. But only this can be said in their favour. Vasava Kshatria had a Sakya as her father and she has been crowned as a queen. Virudak's father is a king. Aristocracy is traced through father's lineage and not through maternal line (*7 Kashi-hari*).

The Commancer-in-chief of Prasenjit was Bandula. Bandula was an honest and upright man. He was against corruption and bribery. That made him very popular. But it also antagonized many whose selfish interests were jeopardized. They brought it to the notice of the king that Bandula was planning to dethrone the king and put himself in his place. The Raja sent Bandula to the frontier to subdue an insurrection there. But he secretly instructed some army officers to kill Bandula on his way back. Bandula was assassinated. When Prasenjit came to learn that Bandula was really innocent and had no evil motive, he became very repentent. Then he appointed Dhirga Karayana as the chief of his army. Dhirga (K) Charayna was a shrewd intriguer. He brought the whole army under his control and then devised a plan, revenging the murder of his uncle Bandula and his sons. Once the Buddha was halting at Ulumpa, a border town on the Sakya territory. Prasenjit went there to visit him, and in order to show humility, he handed over crown and other insignia of royalty in the upkeep of Dirga-Karayana before he entered into the chamber of the Buddha. Dirga-Karayana with the support of the army proclaimed Virudak as the king of Kosala, and left for Sravasti, leaving only a horse and a maid servant for Prasenjit. Prasenjit hearing of the treachery of his commander-in-chief and the army, rode on the horseback to Rajagriha to beg military help from his son-in-law, Ajatasatru. But when he reached Rajagriha, it was already night, and the city gate was closed. He stayed in an out-house; but due to fatigue and exhaustion of the journey, he died the same night.

(486 B. C.) Ajatasatru with due honour and ceremony cremated his father-in-law. Once Virudak was seated on the throne of Sravasti, he thought of avenging his insult at Kapilavastu. He marched his powerful army against the Sakyas. The Buddha intervened, but it was of no avail. The Sakyas defended their territory and independence with desperate heroism. But at last their resistance was overcome, and the Sakyas were massacred up to the infants in their mothers' wombs (405 *Bhadrasala* J). This melancholy event and the destruction of Kapilavastu took place just one year before Buddha's death in 485 B. C. But while returning from his victory, in a drunken orgy Virudak got drowned by a fall from his riding elephant.

VIII—The Last Days of the Buddha

From Gridhrakut (Rajagriha) the Buddha with a number of his disciples went to Ambalattika where he stayed as the guest of the king. This was the last rains the Buddha spent at Gridhrakut. He was now 79 years old. From Ambalattika they reached Nalanda where they stayed at Pavarika mango-grove. Here Sariputra met him. Nalanda was the birth-place of Sariputra, and Nalanda became the great seat of learning. From Nalanda, they reached Pataligama (Pataliputra), then a small village, but was being fortified by Sunidha and Varsakara, the chief ministers of Ajatasatru, ostensibly as a defensive measure against the Vajjians, but really to attack them. The Magadha ministers invited the Buddha and his disciples to dine

with them, and they were fed with sweet dishes of boiled rice and cakes. Only Sariputra did not eat the cakes.

The Buddha and his party crossed the Ganga, some by boats, some by rafts of wood and others by

It is said one day a large number of cakes were given to the Buddha Sangha. Those who were present ate them. But when there was surplus left the donors said : "Leave the remnants for those who have gone to the village for alms". A part of it was kept for a companion of Sariputra. But as the time of dinner was being over, it was given to Sariputra. At that time the companion returned, and Sariputra said to him. "I have eaten the portion of your cake", to which he replied : "Why not! sweet things are not unpleasant to any body." From that time Sariputra gave us eating cakes (69 *Visabantha* J). Rots were issued to the monks in the Sangha as tickets for the proper supply of food (5 *Tandulanali* J).

Now when the courtesan Ambapali heard that the Blessed One was staying in her mango grove she ordered a number of magnificent vehicles to be made ready, and mounting on one of them she proceeded with her train towards her garden. She went in the carriage as far the ground was passable for carriage: there she alighted, and she proceeded on foot to the place where the Blessed One was, and took her seat respectively on one side. And when she was thus seated the Blessed One instructed, aroused, incited and gladdened her with religious discourse. Then she addressed the Blessed One : "May the Blessed One do me the honour of taking his meal together with the brethren, at my house to-morrow." And the Blessed One gave, by silence, his consent. Then Ambapali the courtesan rose from her seat and bowed down before him and keeping him on her right hand as she passed him, she departed thence. Now the Licchavis of Vaisali heard that the Blessed One had arrived at Vaisali and was staying at Ambapali's grove. And they mounted magnificent carriages. Some of them were dark, dark in colour and wearing dark clothes and ornaments. Some of them were fair, fair in colour, and wearing like clothes and ornaments. Some of them were red, ruddy in colour and wearing red clothes and ornaments. Some of them were white, pale in colour and wearing white clothes and ornaments. And

rafts of basket-work, and reached Kotigrama. Kotigrama was the Kundagrama or Kundapura, a caravan halting place in the suburb of Vaisali, the birth place of Mahavira. From Kotigrama, the Buddha went to where the Natikas lived ; there he resided in the Natika

Ambapali drove up against the young Licchavis, axle to axle, wheel to wheel and yoke to yoke and the Licchavis said to Ambapali the courtesan: "How is it, Ambapali, that thou drivest up against us thus?" "My Lords, I have just invited the Blessed One and his brethren for their morrow's meal," said she. "Ambapali, give up this meal to us for a hundred thousand," said they. "My Lords, were you to offer all Vaisali with its subject territory, I would not give up such an honourable feast." Then the Licchavis cast off their hands, exclaimed: "We are outdone by this mango girl." And they went to Ambapali's grove. } When the Blessed One saw the Licchavis approaching in the distance, he addressed the brethren: "O brethren, look at these god-like Licchavis." And when they had ridden as far as the ground was passable for carriage the Licchavis alighted there and then went on foot to the place where the Blessed One was, and took their seats respectfully by his side. And when they were thus seated, the Blessed One instructed and gladdened them with a religious discourse. Then they addressed the Blessed One: "May the Blessed One do us the honour of taking his meal, together with the brethren, at our place tomorrow?" O Licchavis, I have promised to dine tomorrow with Ambapali the courtesan," was the reply. Then the Licchavis cast off their hands, exclaiming, "We are outdone by this mango girl". And expressing their thanks and approval of the words of the Blessed One, they rose from their seats and bowed down before the blessed One and keeping him on their right hand as they past him, they departed thence. And at the end of the night Ambapali the courtesan made ready in her mansion sweet rice and cakes and announced the time to the Blessed One, saying, "The hour has come and the meal is ready." And the Blessed One robed himself early in the morning and took his bowl and went with the brethren to the place where Ambapali's dwelling house was, and when he had come there he seated himself on the seat prepared for him. And Ambapali set the sweet rice and cakes before the order, with the Buddha at their

brick-hall. The Natikas were the Gnatri Kshatrias, the kinsmen of Mahavira. Here Ambapali paid the Buddha a visit, and asked the Buddha and the Sangha to stay in her park—Ambapalivana which was in its neighbourhood.

From Ambapali's mango grove the Buddha went to Beluva, another suburb of Vaisali, wherein dwelt the general-in-chief of the Licchavis and who was a follower of Nigrantha, and he became a lay disciple of the Buddha. Here he addressed his disciples: "O Bhikshus, do you take up your abode round about Vaisali, each according to the place where his friends, intimates and close companions may live for the rains. I shall enter upon the rainy season here at Beluva."

Now when the Blessed One had thus spending the rainy season, there fell upon him a dire sickness, and sharp pains came upon him, even unto death. But the Blessed One, mindful and self-possessed, bore them without complaint. Now very soon after the Blessed One began to recover; when he had quite got rid of the sickness, he went out from the monastery, and sat down behind the monastery on a seat spread out there. And the venerable Ananda went to the place where the Blessed One was, and saluted him, and took a seat respectfully on one side, and addressed him: "I have

head, and waited upon them till they refused any more. And when the meal was finished, the courtesan had a low stool brought, and sat down at his side and addressed the Blessed One and said: "Lord, I present the mansion to the Bhikshu Sangha of which the Buddha is the chief." And the Blessed One accepted the gift, and after instructing, he rose from his seat and departed thence. Ambapali then joined the order, and her beautiful poems are in the Therigatha.

beheld how the Blessed One was in health, and I have beheld how he had to suffer. And though at the sight of the sickness of the Blessed One my body became weak as a creeper, and the horizon became dim to me, and my faculties were no longer clear, yet notwithstanding I took some little comfort that the Blessed One would not pass away from existence until at least he had left instructions as touching the Sangha."

"What, then, Ananda, does the *Sangha* expect from me? I have preached the truth without making any distinction between esoteric and exoteric doctrine: for in respect of the truths, Ananda, the Tathagatha has no such thing as the closed fist of a teacher, who keeps something back. Surely, Ananda, should there be any one who harbours the thought, "It is I who will lead the brotherhood," or "the Sangha is dependent on me," it is he who should lay down instructions in any matter concerning the Sangha. Now the Tathagatha, Ananda, thinks not that it is he who should lead the brotherhood, or that the Sangha is dependent upon him. Why then should he leave instructions in any matter concerning the Sangha. I, too, O Ananda, am now grown old, and full of years; my journey is drawing to its close: I have reached my sum of days; I am turning eighty years of age: and just as a worn-out cart, Ananda, can only with much additional care be made to move along, so methinks, the body of the Tathagatha can only be kept going with much additional care.

Therefore, O Ananda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to truth as a

a lamp. Hold fast as a refuge to truth. Look not for refuge to any one besides yourselves."

The Buddha loved both Rajagriha and Vaisali. From Chapala Chetaya, he went to the Kutagara Hall in the Mahavana, where all the monks were assembled, to whom he addressed : "O brethren, ye to whom the truths I have perceived have been made known by me : having thoroughly made yourselves masters of them, practise them, meditate upon them and spread them abroad—in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and happiness of the great multitudes, out of pity for the world, to the good and the gain and weal of men."

From Vaisali the Buddha went to Bhandagama, where he taught the four noble truths of deliverance: (1) The noble conduct of life ; (2) the noble earnestness in life ; (3) the noble kind of wisdom ; (4) the noble salvation in wisdom. Then the Buddha addressed the brethren : "Great is the fruit, great the advantage of earnest contemplation when set round with upright conduct. Great is the fruit, great the advantage of intellect set round with earnest contemplation. The mind set round with intelligence is free from the great evils—that is to say from sensuality, from egoism, from delusion and from ignorance."

How pleasant, Ananda, is Rajagaha, the Vultures' peak, the Robbers' cliff, Sattapanni cave on the slope of Mount Vebhara, the Black Rock on the slope of Mount Isigili, the Squirrels' Feeding Ground in Venuvana, Jivakas' Mango Groves and the Deer forest at Maddakuchi ! How pleasant, Ananda, is Vesali, the Udena Chetaya, the Gotamoka Chetiya, Bahuputtar Chetiya and the Sarandada Chetiya.

From Bhandagama the Buddha proceeded to Hathigama; from Hathigama to Ambagama; from Ambagama to Jambagama: from Jambagama to Bhojanagara where he stayed at the Ananda Chetiya. From Bhojanagara the Buddha came to Pava where he stayed at the Mango Grove of Chunda, who was by family a smith.

And Chunda the worker in metals went to the place where the Blessed One was, and saluting him took his seat respectfully on one side and said: "May the Blessed One do me the honour of taking his meal together with the brethren at my house to-morrow." The Buddha gave his consent to it by silence, and at the end of the night Chunda made ready in his dwelling place sweet rice and cakes and a quantity of *Sukara madithavam*. And he announced the hour to the Blessed One, saying, "The hour, Lord, has come, and the meal is ready." And the Blessed One robed himself early in the morning, and taking his bowl, went with the brethren to the dwelling place of Chunda. When he had come thither he seated himself on the seat prepared for him. And when he was seated he addressed Chunda: "As to the *Sukara-madithavam*,* you have made ready, serve me with it, Chunda; as to the other food the sweet rice and cakes, serve the brethren with it." "Even so Lord." Now when the Blessed One had eaten the food prepared by Chunda, there fell upon him a dire sickness—the

*Mahavira, the Jina, died at Pava at the age of 72 in 476 B. C. just seven years after the Buddha. Mahavir spent the first rainy season at Asthikagama, 3 rains at Champa, 12 in Vaisali and Vanijagrama, 14 in Rajagriha and Nalanda, 6 in Mithila, 2 in Bhadraka, 1 in Alibhika, 1 in Panitabhumi, 1 in Sravasti and the last one at Pava.

disease of dysentery and sharp pain came upon him. But the Blessed One, mindful and self-possessed, bore it

Sukara maddhavan has been differently interpreted. *Sukara* might have meant like its Latin cognate *Suculus*, little pig. *Maddhavan* may be the Pali version of Sk. *Madharvam*, meaning softness. Then by *sukara maddhavan*, we can easily understand the tender meat of a young pork, a delicate dish, reserved for such a distinguished guest. Some have interpreted *Maddhava* as withered or dried. This is not possible. The Buddha was 80 years old. He was mortally sick at Vaisali of the same disease dysentery. Perhaps he was proceeding to Kapilavastu to rest and die. There he was accompanied by some of his nearest relatives and faithful followers, who were ever vigilant and careful about his health and diet. The Buddha was no ordinary Bhikshu. Great monarchs envied his honourable position, and they felt honoured to have him as their guest. Though he died in a solitary place, his funeral was royal in its magnificence and eight Kings contested for his cremation ashes as an envied relic. So certainly dried boar's flesh could not have been offered to the Buddha. If it was a meat dish, it must have been of the tenderest part of a young pig which *Sukara mardhava* actually means. Other contend that *Sukara* might have meant a wild yam (*Dioscorea bulbifera*) which is covered with slender fibrous roots like stiff hairs on the head of the boar, and found underground 3 or 4 inches and much sought after by it. The wild tribes (Santals) also eat these yams by cutting them into slices and boiling and washing them into running water to remove its acrid and pungent taste. Certainly such an unpalatable and indigestible dish like smashed yam would not have been given in preference to sweet rice and cakes to such a distinguished guest, who was an aged sickly man; and if it was given, it would have been objected to by his devoted companions. Some scholars even think that *Sukara* might have been a fungus. But young and tender meat of pork seems to be most plausible interpretation. The Buddha used to take it though he vehemently denounced wanton cruel acts of sacrificing animals for religious purposes. When Devadatta wanted to amend the monastic rule forbidding the uses of meat, the Buddha objected to it. Nigrantha Gnatriputra published that Gautama took meat, and for his

without complaint and said to Ananda : "Come Ananda, let us go on to Kusinara."

But the Buddha could not proceed far. Hew as weak, debilitated and fatigued. He went aside from the path to the foot of a certain tree and said to Ananda : "Fold, I pray you, Ananda, the robe and spread it for me. I am weary ; Ananda, I must rest a while." Ananda spread out the robe four fold, and the Buddha seating himself on it, said : "Fetch me. I pray you, Ananda, some water. I am thirsty Ananda, and would drink". "The river Kakustha, Lord, not far of, is clear and pleasant, cool and transparent, easy to get down into and delightful. There the Blessed One may both drink the water and cool his limbs." "Fetch me, I pray you, Ananda, some water. I am thirsty and would drink." Ananda taking a bowl went down the

own gluttony encouraged killing animals (246 *Telobad* J). Meat was regarded as counter-indicative after purgation (315 *Mansa* J). Pork was very popular and relishing meat, and pigs were reared for marriage feasts (30 *Munika* J ; 286 *Maluka* J ; 388 *Tundila* J). Beef was also taken. We find that robbers killed a cow belonging to a hermit and ate its flesh (144 *Langushta* J); there was once a famine, and the villagers borrowed an old cow from the village chief on condition they would pay for it after two months with grain, and they lived on its meat for a few days (199 *Grihapati* J). Godha (iguana) meat was very tasty, especially when cooked with butter, curds and pepper (324 *Godha* J). Chickens were popular. The disciples of a Baranasi teacher used to keep cocks and hens so that by their shrills they would be roused in the morning (119 *Akalrabi* J). Anathapindatha used to keep a white cock in a golden cage (284 *Sri* J). Two sons of a banker took chicken meat (445 *Nyagrada* J). One hermit took pigeon meat (277 *Komaka* J). Neither monkey meat was spared (407 *Mahakapi* J ; *Mahabodhi* J). Dried meat used to be taken (241 *Sarvadansta* J).

streamlet, filling it up into its clear water free from turbidity, brought it to the Buddha, and the Buddha drank of the water. Now at that time a man named Pukkusa, a young Mallian, a disciple of Alara Kalama, was passing along the high road from Kusinara to Pava. Seeing the Buddha seated at the foot of a Sala tree, he came near him, saluted him and took his rest respectfully on one side. Pukkusa was impressed by the unruffled calm of the Buddha's face though he was suffering from acute agonizing pains. Such a self-control was marvellous and superhuman. And though he was ill at ease, he gave him a few instructions and examples of self-discipline. Pukkusa supplicated the Buddha: "May the Blessed One accept me as a disciple, as a true believer, from this day forth as long as life endures", and he presented a pair of robes of cloth of gold, barnished and ready for wear: "May the Blessed One show me favour by accepting it in my hands". In that case, Pukkusa, robe me in one, and Ananda in another". "Even so, Lord", said Pukkusa.

Now the Blessed One with a great company of the brethren went on to the river Kakustha, went down into the water, and bathed and drank. And coming up out again on the other side he went on to the Mango Grove, where he addressed Chundaka: "Fold, I pray you, Chundaka, a robe in four and spread it out. I am weary, and would lie down". And the Blessed One laid himself down on his right side, with one foot, calm and self-possessed, and Chundaka seated himself in front of him. Then the compassionate heart of the Buddha, even in the midst of his exhausting agonizing

pains, thought of the mental anguishes it might cause to Chunda if he knows that the food taken in his house had been causing him pains and might hasten his death, and in that case he wanted Andanda to give consolation to Chunda.

Now the Blessed One said : "Come, Ananda, let us go on to the Sala Grove of the Mallas, the Upavattana of Kusinara on the further side of the river Hiranyavati. And when they reached the place the Buddha said : "Spread over for me, I pray you, Ananda, the couch with its head of the north, between the twin Sala trees. I am weary and would lie down." Ananda spread a covering over the couch, and the Buddha laid himself on his right side, and Upavana was fanning him standing in his front. As the Buddha wanted the unobstructed view he said to Upavana, "Stand aside O brother ; stand not in front of me."

Ananda felt that the Buddha's vitality was ebbing away, and it might take a serious turn, and he was weeping and murmuring : "Alas ! I remain still but a learner, one who has yet to work out his own perfection. And the master is to pass away from me—he who is so kind." When the weeping and sobbing of Ananda was brought to the Buddha's notice, he called Ananda in his presence and addressed him ; "Enough, Ananda, do not let yourself be troubled ; do not weep ! Have I not already, on former occasions, told you that it is in the very nature of all things most near and dear unto us that we must divide ourselves from them, leave them, sever ourselves from them ? How then, Ananda, can this be possible—whereas anything whatever born,

brought into being and organized, contains within itself the inherent necessity of dissolution—how then, can this be possible, that such a thing should not be dissolved? No such condition can exist! For a long time, Ananda, have you been very near to me by acts of love, kind and good, that never varies, and is beyond all measure. You have done well, Ananda. Be earnest in effort, and you too shall soon be free.” “But let not the Blessed One die in this little wattle and daub town, in this town in the midst of jungle, in this petty town. For there are other great cities, such as Champa, Rajagaha, Savathi, Saketa, Kosambi and Baranasi. Let the Blessed One die in one of them. There are many wealthy nobles and Brahmanas and heads of houses, believers in the Tathagatha, who will pay due honour to the remains of the Tathagatha.” “Say, not so, Ananda, say not so”.

And the Buddha sent Ananda to announce to the Mallas of Kusinara that the Buddha was very sick. The Sala grove in the Upavattana of their own village. Then the Mallas, with their young men and maidens and their wives, being grieved and sad and afflicted at heart, went to see the Buddha. Ananda caused the Mallas of Kusinara to stand in groups, each family in a group, and so presented them to the Blessed One in the first part of night: “Lord, a Malla of such and such a name, with his children, his wives, his retinue and his friends, humbly bows down at the feet of the Blessed One.” A learned Brahmana by the name of Subhadra was living there at that time. Hearing that the Buddha was sick, he came to see him to clear off some of his doubts, and

he said to Ananda : "Now a certain feeling of uncertainty has sprung up in my mind ; and this faith I have in Sramana Gotama, that he, methinks, is able to present the truth that I may get rid of this feeling of uncertainty. O that I, even I, Ananda, might be allowed to see the Sramana Gotama." "Enough, friend Subhadra ! Trouble not the Tathagatha. The Blessed One is weary". Thus thrice Subhadra made requests to Ananda to interview the Buddha, and thrice he was refused. The Buddha overheard it, and called Ananda forth and said to him : "Do not keep out Subhadra. He may be allowed to see me. Whatever Subhadra may ask of me, he will ask from a desire for knowledge and not to annoy me. And whatever I may say in answer to his question, that he will quickly understand." Then Ananda said to Subhadra : "Enter in, friend Subhadra ; for the Blessed One gives you leave." Then Subhadra, went to the place where the Blessed One was, saluted him courteously, and after exchanging with him the compliments of esteem and of civility, he took his seat on one side, and said to him : "The Brahmans by saintliness of life, Gotama, who are heads of companies of disciples and students, teachers of students, well-known renowned founders of schools of doctrine, esteemed as good men by the multitude, to wit, Purana Kasyapa, Maskari Gōsala, Ajita of the garment of hair, Sanjaya, the son of Bellastha, Kakudha Katyana and the Nigrantha of the Gnatri clan—have they all, according to their own assertion, thoroughly understood things, or have they not, or some of them have understood and some have not ?" "Enough Subhadra ! Let this matter

rest where they are. Only those who adopt and practise the noble eighfold paths which is to be but found in my doctrine, will receive proper understanding." Subhadra was satisfied with the reply and he wanted to be the disciple of the Buddha. Buddha said to Ananda: "As it is, Ananda, receive Subhadra into the Sangha." Then the Buddha addressed the assembled brethren: "It may be, brethren, that there may be doubt or misgiving in the mind of some brother, as to the truth or the path and way. Enquire, brethren, freely. Do not have to reproach yourselves afterwards with the thought, our teacher was face to face with us and we could not bring ourselves to enquire of him when we were face to face with him." All the brethren remained silent. Then the Buddha said: "It may be, brethren, that you put no questions out of reverence for the teacher. Let one friend communicate to another." All the brethren remained silent as before. Then Ananda said to the Buddha: "How wonderful a thing, is it, Lord, and how marvelous! Verily I believe, that in this whole assembly of brethren there is not one brother who has any doubt or misgiving as to the Buddha, or the truth, or the path or the way." Then the Blessed One addressed the Brethren: "Behold now, brethren, I exhort you. Decay is inherent in all component things! Work out your salvation with diligence!" These were the last words of the Buddha. Then there was a deep silence. Ananda became anxious and said: "O venerable Anuruddha, the Blessed One is dead." "Nay brother, Ananda, the Blessed One is not dead. He has entered into that state in which both sensations and ideas have ceased to be."

The Buddha was born on the way in the morning of the Vaisakhi full-moon day and died on the way in the later part of the Vaisaki full moon night at the age eighty in 483 B.C. or in accordance to tradition 543 B.C. It was about three months he left Vaisali. When the brethren found out that the Buddha had breathed his last, some of them who were not yet free from passion stretched out their arms and wept, and some fell headlong on the ground, rolling to and fro in anguish and uttered : "Too soon has the Blessed One died ! Too soon has the Happy One passed away from existence. Too soon has the Light gone out in the world." Anuruddha exhorted the monks to bear it calmly and not to lament, for life and death are the inevitable partners in the eternal links of existence. Early in the morning Anuruddha said to Ananda : "Go now, brother Ananda, into Kusinara and inform the Mallas of Kushinara of the Buddha's death. Ananda went to the Council Hall of the Mallas of Kusinara and solemnly and sadly announced to them : "The Blessed One, O Vasethas, is dead : do, then whatever seemeth to you fit." And when they had heard this saying of the venerable Ananda, the Mallas, with their young men and their maidens and their wives, were grieved, and sad and afflicted at heart. And some of them wept, dishevelled their hair and some stretched forth their arms and wept. Then the Mallas of Kusinara gave orders to their attendants : "Gather together perfumes and garlands, and all the musical instruments of Kusinara. And the Mallas of Kusinara took the perfumes and garlands and all the musical instruments, and many apparels


and went to the Upavattama, to the Sala Grove of the Mallas which was in bloom, and where the body of the Blessed One lay. There they past the day in paying honour, reverence, respect and homage to the remains of the Blessed One with dancing, hymns and music, and with garlands and perfumes; and in making canopies of their garments, and preparing decoration wreaths to hang there on. This way six days passed. On the seventh day some of the Mallas of Kusinara said: "Let us carry the body of the Blessed One to a spot on the south and outside of the city to perform the cremation ceremony." Others said: 'Let us carry it to the shrine of the Mallas called Mukuta-bandhana to the east of the city and there let us perform the cremation ceremony.' The later suggestion became popular. Thereupon eight chieftains among the Mallas bathed their heads and clad themselves in new garments to carry the body of the Blessed One and entering the city by the north gate they carried it through the midst of the city to the shrine—Mukuta-bandhana, and there they laid down the body of the Blessed One. Now at that time the venerable Maha Kasyapa was journeying along the high road from Pava to Kusinara with a great company of brethren. He met a nude Ajivaka ascetic who was travelling in the opposite direction. Kasyapa asked the nude ascetic: "O friend, surely you know our Master." "Yes friend, I know him. This day the Sramana Gotama has been dead a week." This news saddened the whole company of the Bhikshus, except Subhadra. But Kasyapa consoled them with the thought of impermanance of things. And they rushed to

the cremation ground to salute the last remains of the Tathagatha. The Mallas were about to set fire to the funeral pile when Kasyapa reached the place. And out of reverence for him they waited a while for his instructions. Then Kasyapa with his other companions bowing down with clasped hands thrice walked reverently round the pile ; and then uncovering the feet, they bowed down in reverence at the feet of the Blessed One. Then fire was set to the funeral pile. And when the body of the Blessed One had been burnt up, there came down a heavy shower which extinguished the funeral pile of the Blessed One. The Mallas of Kusinara who also brought jars of water scented with all kinds of perfume poured it upon the funeral pile.

Then the Mallas of Kusinara surrounded the bones of the Blessed One in their council hall with a lattice work of spears, and with a rampart of bows ; and there for seven days they paid honour, reverence, and respect and homage to them with dance and songs and with garlands and music.

✱ Soon the news of the death of the Buddha spread out. And the King of Magadha, Videhaputra Ajatasatru, sent an ambassador with the message to the Mallas of Kusinara : "The Blessed one was a Kshatriya. I am also a Kshatriya. I am worthy to receive a portion of the relics of the Blessed one. Over the remains of the Blessed One will I put up a sacred Cairn,

Subhadra said : "Enough brethren, weep not, neither lament. We are well rid of the Great Scramana. We used to be annoyed being told this beseems you, this beseems you not. Now we shall be able to do whatever we like ; and what we do not like we shall not have to do."

and in their honour will I celebrate a feast". The Licchavis of Vaisali, the Mallas of Pava, the Kaliyas of Ramagama and the Bulis of Allakappa sent also ambassadors with the similar message: "The Blessed One was Kshatriya. We are also Kshatriyas. We are worthy to receive a portion of the relics of the Blessed One. Over the remains of the Blessed One will be put up a sacred Cairn and in their honour will we celebrate a feast". The Sakyns of Kapilavastu sent the ambassador with the following message: "The Blessed one was the pride of our race. We are worthy to receive a portion of the relics of the Blessed One. Over the remains of the Blessed one we will put up a sacred cairn, and in their honour will we celebrate a feast. And the Brahmana of Vethadvipa sent a messenger, saying that as a Brahman, he deserves a portion of the relic of the Blessed One over which he would build up a sacred Cairn. 

When they heard these things the Mallas of Kusinara spoke to the assembled brethren: "The Blessed One died in our domain. We will not give away any part of the remains of the Blessed One." Then Drona, an influential Brahmana, intervened and said: "Forbearance was the cardinal doctrine of the Buddha. And it is unbecoming that over division of the remains of that superman, there should be strife, wounds and war. Let us in one accord and friendly harmony make eight portions of it so that the *Stupas* may rise in every land and the religion of the Buddha might spread". "Do you then O Brahmana, divide the remains of the

Blessed One yourself equally into eight parts which is a fair division." "Be it so," said Drona, and he divided the remains of the Blessed One into eight parts, and he said to them: "Give me, sirs, this vessel, and I will set up over it a sacred Cairn and in its honour will I establish a feast. And they gave the vessel to Drona the Brahman. After the remains were distributed, the Moriyas of Pippalivana sent a messenger to the Mollas of Kusinara for a portion of the relics of the remains of the Blessed one, claiming on the ground of being Kshatrias. But when they heard the answer: "There is no portion of the remains of the Blessed One left over, which have been all distributed on the 21st day of Parinirvana," then they took away the embers.

✓ The King of Magadha, the Videhaputra Ajatasatru, the Licchavis of Vaisali, the Bulis of Allakappa, the Koliyas of Ramagana, the Mallas of Pava, the Mallas of Kusinara, the Vethadipika Brahman and Drona made mounds at Rajagaha, Vaisali, Allakappa, Ramagana, Pava, Kusinara, Vethadipa respectively and held feasts. There were eight mounds (stupas) for the remains, one for the vessel and one for the embers. ✓

IX.—The Buddhist Scriptures

When the venerable Maha Kasyapa of Uruvilva, accompanied by a number of the monks proceeding to Kusinagara, on the way heard from a nude Ajivaka traveller that the Buddha had his Pari-nirvana there, some Bhikshus led by Subhadra felt relieved that there would be no one now to enforce Sangha regulations.

This made Maha-Kasyapa thinking and feeling anxious about the future of the Sangha, he suggested to the Bhikshus: "Friends we shall recite together and collect the *Dharma* (Precepts) and *Vinaya* (Rules of the Sangha, expounded by the Buddha) and collect them". "In that case you select the representatives for the Sangiti (Council)."

On the twenty first day of the Buddhis Maha Parinirvana when his relics were being distributed among the claimants by Drona, Maha-Kasyapa announced the names of 500 representatives for the Council that would be held at Rajagriha during the rainy season, to which all the assembled Bhikshus agreed.

✓ Ajatasatru, the King of Magadha, built for the purpose on the side of the Verbhaha Hill, in front of the Saptaparni Cave near Rajagriha, a magnificent Council Hall with pillars and stairs and decorated

Because the monks chanted together the Suttas, it was called Sangiti.

✓ Kumara Kasyapa was the son of a daughter of a banker of Rajagriha. As she was a devotee and did not pull on well with her husband, she was made a member of the nunnery of Devadatta. But when she entered the nunnery, neither she nor her husband had any knowledge that she was pregnant. When her pregnancy was known to Devadatta, he drove her out from the convent, thinking otherwise it would bring reflection on it. Then she came to the Buddha at Jetavana. The Buddha referred her case to Prasenjit. Prasenjit had her examined through Visakha, who observed that her conception would have taken place when she was living with her husband. As she was found innocent, she was admitted into the convent, where her son Kumara Kasyapa was born. But as a religious convent was not a fit nursery of babies, Kumara Kasyapa was brought up by Prasenjit in his palace, and at the age of seven, he was initiated into the Buddhist Order (as Nyagrodha Mrga).

with flowering plants. Within four months of the Mahapari-nirvana, on the Sukla-Panchami day in the month of Sravana 482 B.C. commenced the session of the Council, known as the *First Sangiti* of 500 hundred Bhikshu representatives, under the presidency of the venerable Maha-Kasyapa, and of them the following were prominent : attentive learner Ananda, Upali versed in Vinaya; the metaphysician Anurudha, the poet Vangis, eloquent Purna, the marvellous orator Kumara Kasyapa, versatile Daksha, keen-witted Katyana and clear-thinker Kosthitha (*Dipavansa IV. 45*). Maha Kasyapa, addressed the assembly : "Friends, which shall we recite first—Dharma or the Vinaya." "Venerable Maha Kasyapa, *Vinaya* is the regulating force of our *Sangha*. As long *Vinaya* will remain uncorrupted, so long the *Sangha* will last. Let us therefore recite the *Vinaya* first." "But who will lead us ?" asked the president. "Upali, was the answer. "Why, is not Ananda capable of doing that ?" "No that he is incapable. But even the Blessed One during his life time used to say that of all those versed in Vinaya, Upali was the best. Therefore we shall follow his lead.' Then the president said : "Friend Upali, where was the first Parajika promulgated ?" "In Vaisali, Sir." "Concerning whom was it spoken ?" "Concerning Sudinna, the son of Kalanda." "In regard to what matter ?" "Sexual intercourse." Thus did the venerable Maha Kasyapa question Upali as to the matter, as to the occasion, as to the individual concerned, as to the (main) rule, as to the sub-rule, as to who would be guilty as to who would be innocent through both the Vinayas (Ubhato-Vinaye, that is relating to Bhikshu

and Bhikshunis, except Sutta Vibhanga and Khandakas). Then Maha Kasyapa asked the Sangha: "Who shall lead us now in reciting and chanting Dhamma." "Ananda" was the unanimous answer of the Bhikshus. Like that of Upali, in like manner did Mahakasyapa question Ananda through the five *Nikayas*, and as he was successively asked, so did Ananda make reply.

Then the five hundred assembled Thera Bhikshus chanted over together Vinaya and Dhamma. Because they chanted together it was called Sangiti, and the first Sangiti lasted for seven months. After the Dhamma recitations were fixed, the Sangha for their correctness, study, recitation and dissemination appointed Ananda for Diga Nikaya or Agama (Dirgha, that is, collection of large Sutras about 34); disciples of Sariputra for Majjim N (Madhama: 152 Sutras of medium length); Sanjukta N (Mixed: Mahakasyapa for 56 groups of Suttas); Anuruddha for Anguttar N (Varied: 2208 Suttas in 12 Nipatas or sections). But no name is mentioned for Khuddakā N (Kshudraka collection, containing 12 books by some, 15 books by others: (1) Jataka; (2) Mahaniddesa (Sayings of Sariputra); (3) Chullaniddesa (Sayings of Sariputra); (4) Pati Sambhidha magga (Prati Samboda marga; (5) Sutta Nipata (70 Sutras); (6) Dharmapada (Moral Sayings); (7) Udana (82 Prayers); (8) Itibuttaka (thus said the Buddha); (9) Vimana Battu (about heaven); (10) Peta Battu (Spirit world); (11) Thera Gatha (poems of the monks); (12) Theri Gatha (Poems of the nuns). These twelve Books are common to both parties. Majjimas add following three: (13) Chariya

Pithaka (the life of the Buddha); (14) *Buddha Vansa* (the previous Buddhas 24); (15) *Apadana* (the lives of saints).

Vinaya consisted of (1) *Parajikas*, (on sins involving expulsion); (2) *Pachitriyas* (on sins requiring forgiveness), both known together as *Sutta Vibhanga*; (3) *Maha Vagga*, (4) *Chulla Vagga*, known together as *Khandaka*; (5) *Parivara Patha*, (6) *Bhikkhu Patimokkha*, (7) *Bhikkhuni Patimokkha*, known together as *Ubhayani Patimokkhani* of the three *Pitakas* (baskets). Only two—*Vinaya* (Rules of the Sangha), *Dhamma* or *Sutta* (Religious discourses) are found mentioned in the First Council of Rajagriha, and not the remaining *Abhidhamma*, the metaphysical portion. Perhaps it was not compiled before the Second Council that took place at Vaissali about 100 years later. Devout Buddhists believe that *Abhidhamma* was included in the *Kuddaka*, the last of the five *Nikayas* Ananda recited. **Abhidhamma** consisted of seven books:—(1) *Dhamma Sangani*; (2) *Vibhanga*; (3) *Katha Vatthu* of Tissa Moggaliputra of Asoka Sangiti; (4) *Puggala Panuati* (about realization); (5) *Dhatukatha* (human character); (6) *Yamaka* (opposite sayings); (7) *Patthana* (actions). It is said that Pali Tripitakas consisted 84 thousand verses or sayings, of which 82 thousands were the utterances of the Buddha himself and remaining two thousands by his disciples.

Divyavadana, a Sanskrit work of the Sarvastu school only mentions the 4 *Agamas*, eliminating the last one *Kshudraka*. But on the walls of the Bharat stupa walls *Pancha Nikayika* (one versed in 5 *Nikayas*) is found engraved.

The Second Sangiti took place at Vaisali in 384 B.C in the tenth year of the reign of Ajaya Udayana, known also as Kalasoka, who removed the capital from Rajagriha to Pataliputra in 391 B.C, to decide 10 Vinaya rules which Vaisali monks were violating.

A Bhikkhu Yasa, son of Kakandaka, came at that time to sojourn at Vaisali. He objected to the offering and receipt of coins in the Sangha. This the Vaisali Vajjian monks did not like and as a protest and disciplinary measure they suspended Yasa. Yasa went to Kausambhi. And from that place he sent messengers to the Sanghas of Avanti and other western and southern states to decide those ten important Vinaya rules. Seven hundred delegates joined this Second Council from the

But all the Bhikkhus did not accept the Dhamma and Vinaya texts fixed by Mahakasyapa. One monk *Purana* with a number of followers said: "As it has been heard by me and received by me from the very mouth of the Blessed One, in that manner will I bear it in my memory." *Chullavagga XI, 1. 11.*

Now at that time a century after the death of the Blessed One the Bhikkhus of Vesali, Vajjians, promulgated at Vesali the ten theses :— (1) that storing of salt in a horn was permissible ; (2) that the midday meal might be eaten even when the sun's shadow extend two fingers breadth after moon ; (3) that he who intends to go into the village could begin to eat again after he had once left it off ; (4) that a number of Bhikkhus residing within the same boundary might hold upasatha separately ; (5) that a Sangha not at unity within itself might carry out an official act, undertaking to inform Bhikkhus of it ; (6) that it was permissible for a Bhikkhu to do anything adopted as a practice by his Upajjhaya ; (7) that curds might be eaten by one who had already finished his mid-day meal ; (8) that it was permissible to drink unfermented toddy ; (9) that a rug or a mat need not be of the limited size prescribed if it had no fringe ; (10) that it was permissible to receive gold and silver.

east, west, north and south to decide under the presidency of Revata of Sorayya at the beautiful Balikaram where Ajita arranged the seats to decide the issue. But as they could not come to any final decision they appointed the following eight: 4 from the east and 4 from the west to settle it. Eastern : Sabhakami who was of a hundred and twenty years standing from the date of his Upasampada and who had been a pupil of Ananda and was living at Vaisali ; Khuja-sobhita ; Salha ; Vasabha-ganika. Western : Revata of Soreyya ; Sambhuta Sanavasi of the Ahoganga Hill ; Yasa ; Sumana. Their unanimous verdict was against the Vajjians.

Not satisfied with this decision the Vajjians made a grand assembly known as Maha Sangiti, for 10,000 monks joined it at Mahavana Kutagara with the help of Kalasoka after two years, in 382 B. C. They introduced new ideas and compositions in the five Nikayas. They discarded many rules of Vinaya and introduced many new rules regarding name, dress, manners and necessities of the monastic life. They discarded Abhidharma Prakarana, Patasambhida and some portions of the Jatakas. Thus the Buddha Sanga was split up into *Sthavirbadi* or *Theravadi*, known later as *Hinayana*, and Maha Sanghik or *Mahayana*. Again Mahayana subdivided into five sections before the time of Asoka (272-232 B. C.). The following books were added by these five sects.

(1) **Mahasangika**.—Bhikshu Vinaya ; Bhikshuni Vinaya ; Mahavastu. (2) **Sarvastivad**.—*Dharma* ; *Dirghagama*, *Madyamagama* ; *Sanjuktagama*, *Ekottara*—

gama and Kshudrakagama including Sutra-Nipata, Udana, Dharmapada, Sthaviragatha, Vimanavastu and Buddhavansa. *Vinaya*: Pratimoksha Sutra; Vinaya Sanjukta Vastu; Vinaya Sangha Vedaka Vastu; Bhikshuni Pratimoksha; Ekasata Karma; Nidana; Matrika; Pravrajaya Upasampada Karmavakya; Vinaya Nidana-Matrika Gatha; Vinaya Sanjukta Vastu Gatha; Vinaya Gatha; Dasadhya Vinaya; Vinaya Vibhasha. *Abhidharma*: Satapada Sastra; Sangita-Paryaya Pada Sastra; Prakarana Pada Sastra; Vignana Kaya-Pada Sastra; Dhatukaya-Pada Sastra; Dharma Skanda-Pada Sastra; Pragnapti Pada Sastra. *Buddha's Life*: Lalita Vistara. (3) **Kasyapiya**.—*Vinaya*: Prati Moksha Sutra; Virati Vishayaka Vinaya Sastra. *Buddha's life*: Buddhavadana. (4) **Dharmagupta**.—*Vinaya*: Bhikshuni Karma; Chaturvarga Bhikshu Pratimoksha; Dvavinsati Prosanartha Sastra. *Buddha's life*: Bhuddha Charita. (5) **Mahisasaka**.—*Vinaya*: Pancha varga Vinaya; Vinaya Karma; Bhikshu Pratimoksha; Bhikshuni Pratimoksha. *Buddha's life*: Vinaya Pitaka Mula.

Asoka Sangiti took place at Pataliputra in 265 B.C. in the fifteenth year of Asoka's coronation or the eighteenth year of his reign, in the 219th year of Mahaparinirvana of the Buddha under the presidency of Tishya son of Maudgali in the Asokarama in which one thousand delegates were present and the session lasted for nine months. Here the rules of the Sangha and the doctrines of the Dharma were rehearsed and settled. In the gathering the metaphysical aspects of Sthaviravad and Sasvatavada were thoroughly discussed

and their five hundred arguments have been embodied in the Kathavatthu of the Abhidharma Pitaka. About this Sangiti Asoka had an edict inscribed at Bhavra near Joypur. "King Piyadasi (Beloved of the gods) of Magadha, greeting the Council wishes it success and glory. You know, venerables, how great is my respect for the Buddha, Dharma and Sangha. All those things which were spoken by the Blessed Buddha were well-spoken, and by looking upon authority true Law will long endure. I honour, O Venerables, the following books of the Law :—The substance of the Vinaya, the state of the just (Arya vasani), the fears of the future (Aranyaka anagata bhaya of the Angutara Nikaya), Munigatha (the 12th Sutra of Sutta Nipata), Moneya Sutta, the questions of Upatessa (Sariputra Prasna of the Mahavagga), the exhortations to Rahula regarding falsehood (61st Sutta Rahulabad in Majjima Nikaya) spoken by the Blessed Buddha. These Books of Law, venerables, I hope that the honorable monks and nuns may constantly learn and reflect upon; so also the laity of the either sex".

From this edict it is evident that Asoka did not mention about the complete text of the Tripitakas. Perhaps they were not even known in his time and have been later compilations. Asoka had the relics of the Buddha dug out from all the eight places except Ramagram, and had them distributed throughout his vast domain, and memorial *Stupas* were erected on them. And under the guidance of Tishya he sent for the spread of the Noble Religion of the Buddha the following missionaries :—(1) Madhyantika to Kashmir and

Gandhara; (2) Mahadeva to Mahisha (South of Godhavari; Mysore); (3) Rakshita to Vanavasi (Aravali Hills); (4) Yavana (Bactrian) Dharma Rakshita to Aparanataka (the Borderland); (5) Maha Dharma Rakshita to Maharastra; (6) Maha Rakshita to Yonaloka (Bactria, Syria); (7) Madhama to Himavanta (Tibet and Nepal); (8) Soum or Uttara to Suvarnabhumi (Malay Peninsula); (9) Mahendra to Lanka (Ceylon 247 B. C.). Sangamitra, Sister of Mahendra, daughter of Asoka, accompanied her brother to Ceylon and took with her a branch of the Bodhi tree of Gaya and placed it at Anuradhapur which is still living; the tree must be now 245+1938=2183 years old.

He also sent missionaries to Antiochus of Syria (260-247 B. C.) son of Sellucos; Ptolemy Philadelphus of Egypt (285-247 B. C.); Antigonus Gonatus of Macedonia (278-242 B. C.); Magas of Cyrene (307-257 B. C.); Alexander of Epirus (262-258 B. C.), brother of Olympus and maternal uncle of Alexander. According to the Nigliva inscription Asoka, in the fourteenth year of his coronation (256 B. C.), enlarged the Buddha Stupa of Konagamama. In the twentieth year of his coronation (249 B. C.) he made pilgrimage accompanied by his preceptor Upagupta to Lumbini, the birth place of the Buddha, erected there a pillar, and made a gift of the village to the Sangha according to Pareyar inscription.

Mahadeva Sangiti was Mahasanghi Council that took place 242 B. C. under the presidency of Mahadeva, a very able organizer and popular figure. Nearly 500

delegates attended it under the patronage of Asoka, who like ancient rulers was without any bigotry, was tolerant towards the cardinal principles of all sects and religions. Here some Vinaya texts were revised.

Tisya Sangiti took place in 245 B. C. under the presidency of Mahendra a disciple of Mahadeva at Stuparama of Anuradapur in the reign of Tisya. Arista, the companion of Mahendra, recited the entire Vinaya Pitaka. Dhamma Pitakas were also recited. In this assembly came Indragupta from Rajagriha, Dharmasena from Rishipattan, Priyadarsi from Jetavana Vihara of Vaishali, Uru Bhuddha Rakshita from Mahavana Vihara of Vaishali, Uru Dharma from Goshitarama of Kousambhi, Rakshita Urusanga Rakshita from Dakshina Giri Vihara of Ujjaini, Mitirna from Asokarama of Pataliputra, Uttirna from Kashmir, Mahadeva from the Palaya Kingdom, Yavana Maha Dharma Rakshita from the Yavana Alexander (Alsanda), Uttara from Vindhachal, Chitra Gupta from Buddhimanda Vihara of the Buddha Gaya, Chandra Gupta from Vanavasa and Surya Gupta from the famous Kailash Vihara with numerous followers. *Parivara-pata* in the Vinaya seems to have been added by the monks of Lanka.

Vattagamani Sangiti took place about 29-25 B. C. at Abhaya Giri Vihara under the presidency of Mahatisya. A few thousand Ceylonese monks attended it. The Vinaya, Nikayas, Anga and Dharmaskanda were recited and sung together and then texts were written into books for the first time.

Kaniksha Sangiti took place at Jalandhara in the middle of the first century A. D. Kaniksha became

a jealous convert under the guidance of Parsvika, and inspired by him he held a council of five hundred monks under the presidency of Vasumitra. Kaniksha had the Dharma, Vinaya and Abhidharma written into books, commentaries written on them—Upadesa, Vinaya Vibasha Sastra, Abhidharma Vibasha Sastra—each containing 100,000 couplets in Sanskrit, possibly, 6600,000 words in all, and they were revised by Asvagosha and then engraved on copper plates, which were enclosed in stone boxes on which a towering mound was built. Kaniksha's dominions extended over a vast territory, Madura in the south and as far as Bokhara in Central Asia. Over Central Asia spread the glorious message of equality, fraternity and service to humanity, preached and propagated by the Blessed Buddha. Already in the second century B. C. Foe Koneki sent

(d) Shavirabad (*Theravad* : Hinayana) in Pali

Sacred Books	Commentaries on them	Notes on them
	5-10 Century A.D.	
(1) Dhigga N.	Sumangala Vilasini	Pathama-Sarathamajusa
Majjhima N.	Papanca Sudani	Dutiya „
Samyutta N.	Sarattha-pakasini	Tatiya „
Anguttara N.	Manorath purani	Catutha „
Khuddak N.	Paramattha Jotika	Pathama „
(2) Vihaya P.	Samanta pasadika	
Pati Mokkha	Kankhavitarni	
(3) Abhi Dharma	Pancappakarana	Tatiya Paramathappa
Vibhanga	Sammo havinodani	Dutiya Kasumi
Dhamma Sangini	Attasalini	Pathama „

Milinda-panha (Question of Milinda or Menander (125-95 B. C.), Indo-Bactrian King, with Nagasena or great Buddhist sophist), full of interesting lively dialogues over the wide range of metaphysics.

Mahavamsa | Dipavamsa.

embassies to Northern India to secure Buddhist Books. Emperor Ming-Ti in 62 A.D. sent emissaries to Takhasila to obtain the holy writings, and from this time not only Chinese and Indian monks began to cross the Central Asian deserts to set and spread the Buddhist enlightenments which were diligently translated into Chinese, and the New Religion began to spread in China. Korea took up Buddhism in 372 A.D., and from Korea it was introduced into Japan in 552 A.D. From Kalinga Buddhism was introduced in Java and Bali in sixth century A.D.

In what language did the Buddha preach? He was born in Kapilavastu, under the suzerainty of Kosala. So possibly Sauraseni was his native language.

Asvagosha (1st Century A.D. contemporary of Kanishka) : (1) Sariputra-Prakarana, (2) Buddha Charita, (3) Saundarananda Kavya.

(a) Mahayana Sutras

(1) Astasahasrika Pragnaparamita, (2) Saddharma Pundarika, (3) Lankavatara or Saddharma Lankavatara, (4) Suvarna Prabhasa, (5) Gandavyuha, (6) Tathagathaguhaka or Tathagathaguna Jnana, (7) Samadhiraja, (8) Dasabhumisvara, (9) Laitta Vistara. These books are known as Vātpūlya Sutras. Aryadeva of third century A.D. : (1) Satasastra, (2) Chatussataka. Asanga and Vasubandhu of fourth Century A.D. : (1) Sutralankara, (2) Mahayana Vinsatika, (3) M. Trisatikā.

(b) Madhyamik Karikas

(1) Nagarjuna's (end of 2nd Century A.D. born in Bidharva) Pragnaparamita, a philosophical work in 100,000 couplets, composed in Amaravati or its adjacent Dhanyakota Vibhara, (4) Madhyamika Sastra, (5) Vigrahavyabhutini, (6) Mahayana vinsaka. There is a Chandra Kirti's Commentary on it—Prasannapada, (2) Dharma Sangraha, (3) Suhrllekha, an advisory poem for his friend Andra King Salabhana.

Yoga Carabhumisatra, Bodhisattvabhutni—Paramartha saptati of Vasubandhu.

He spent much of his ministry in Magadha, and so possibly spoke Magadhi with the people of the province. Mahendra who introduced the Buddhist sacred books to Ceylon, from which they have been introduced to Burma and Siam, spent much of his time at Ujjaini and there spoke *Saurasini*. Pali in the earliest texts is a mixed dialect of both Sauraseni and Magadhi. Only in Bhaddagami Sāṅgīti (29-25 B. C.), the texts were put into writing. In the meantime during oral transmissions both the language and substance might have undergone transformations. It is therefore doubtful whether the Pali texts contain really the utterances of the Buddha in his spoken language or represent the true doctrines he preached.

X.—The Buddhist Religious Practices

At Vaisali at 382 B. C. the Buddha Sangha split up into two main sections—*Mahasangic* or *Mahayana* and *Sathavivradi* or *Hinayana*. The Mahayana advocated

(c) Saryasthibad Vaibhasik

(1) Dharmaskanda, (2) Sanghītiparyaya, (3) Vignānakaya, (4) Pragnaptipada, (5) Prakaranapada, (6) Dharmakayapada Sastra, (7) Gāna Prasthāna of Katyāniputra, a contemporary of Kanishka. Vasubandhu of fourth Century A. D. wrote a commentary—*Abhidharmakośa Sastra*—on Gāna Prasthāna. Because these commentaries were known as *Vibhasha*, hence this school was called *Vaibhāṣik*. Kumararata of second century A. D., was a non-conformist of this doctrine. But none of his expositions has been found, except one of his disciples Harivarmana who wrote *Sarva Siddhi Sastra*, now preserved only in Chinese translation.

universal love, sympathy, service and wisdom. The Hinayana cared for personal salvation through Ahimsa. None of the schools believed in God or immortality of the soul. Their *Atman* was the self and not the soul. Personality was composed of the proper adjustment of the component parts of the body as a chariot is the assemblage of all its portions fitted in their proper places which Nagasena explained to Menander (120-80 B. C.), the Indo-Greco-Bactrian King. The Buddhism insisted on following the eight-fold paths by which, physical, mental and moral excellence could be attained, as an ideal of human perfection. It denounced asceticism on the one hand, hedonism in the opposite direction, and advocated the middle course of eudemonism, avoiding both the extremes. It did not believe in rituals, priesthood or incantations of magic formulas. Though its main votaries were the aristocrats of the day, it did not believe in caste distinctions. Its *Sangha* was open to all alike. This had a popular appeal, and necessarily therefore in course of time its high ideal had to be lowered in order to approach the credulous and superstitious mass mind. Buddhism was a practical ethical application to life for its betterment and happiness with the object of obtaining social justice and harmony. It had hardly any metaphysics or philosophy of its own. What it had approximated the principles of Sankhya. Everything is impermanent. Life is in constant flux and new adjustments. The universe is subject to external change and transformations. This impermanence of things (*anitta*) became later the *Maya*,

and the eternal changes and transformations (*sunya*) became the *ananta or asima Brahman* of the Vedanta. Buddhi (enlightenment) and Pragna (wisdom) especially of the Pragna Paramita of the Mayayana (Sophia of gnosticism) is practically identical with Sat-chit-ananda of the Brahma-sutra.

Before Kaniksha's time, the Buddha was simply an ideal and a model. But by this time his images began to be created and worshipped. Kaniksha popularized the Buddha worship throughout his dominions. Of course before his time the Nandas encouraged it as a state policy, as they wanted to lower the arrogance and pretensions of the superiority of the Brahmins. But likewise for the similar purpose they patronized all the heretic sects—the Ajivakas and the Jainas. Pushyamitra no doubt persecuted the Buddhists, being a strict adherent of Vedic rites. But this did not affect the Buddhists, for they had already endeared themselves in the public estimation by their acts of public service, particularly rendering medical help to the sick and charitable deeds by their excellent Sanga organization, containing many selfless monks and nuns whose heart always throbbed for relieving the distress of the people. Medical study and the practice of medicine became the principal occupations of the monks. In the splendid Universities of Taksashila, Baganasi and Nalanda, medical research had the foremost place in the educational system. The famous Charaka was the court physician of Kaniksha. Though Kaniksha did much to popularize and spread Buddhism, he paved the path of its degeneration. For

Sakas were not only superstitious, they also introduced *Tantricism* into India ; and Jalandhara, Puna, Sriparvata Odiana and Kamakhya, in the outskirts of Aryan culture, became the centres of its propagation, and this new seductive cult with its sensuous appeals corroded slowly but surely the moral fabric of both Buddhism and Bramanism, which gradually introduced the Sakti Cult into their own systems. Of course there was corruption before. It could not be otherwise when so many youths and maidens under momentary impulses became monks and nuns. Many of them were of robust health and of romantic disposition and they led care-free lives. So if to some of them biotic impulse proved too irresistible, it was regarded as an unworthy episode in their lives, due to lack of self-control which should have been exercised. But they had not yet any philosophy to sublimate sexual indulgences and orgies into a mode of their salvation. This is what the Sakti cult of Tantra did for both Brahmanism and particularly for Buddhism, and made it fall from its pinnacle of purity, nobility and idealism into filthy degradation of mystic sensualism, thus leading to social corruption. No society can succeed and prosper without an ideal which can only be sustained by moral strength. Self-discipline is the basis of moral strength. Self-discipline is not possible without sexual purity in life. Marriage, by regulating sexual cravings which are as natural as hunger for food and thirst for drinks, conduces to the purity of home life. Buddhism snatching away valiant Kshatriya youths from the arms of their wives not only blew away the foundation of the strongest rampart of national

defence and laid it open to the aggression of the Yavanas, Sakas, Hunas and others, but also forced corruption in social life. Brahmanism enjoined play during childhood, studies and discipline during youth, gainful occupations and marriage during the adult life, and after the children have been born and grown up, retirement into social service. It had no system of celibate monks and nuns, which were the peculiarities of the Buddhist and Jaina monastic life. The Buddhists and the Jainas regarded sexual union as impure, and as a corollary, sexual continence as a moral virtue. It may be good for a few who are devoted to a noble ideal, intense intellectual research or to social service, and not for hundreds of thousands. If the strong, valiant and the elites leave their home and useful occupations and lead a vagrant unproductive life, it is bound to have dire consequences. It can not be expected that their youthful wives once accustomed to sexual delights, would give them up as a mockery of life; rather they would solicit illegitimate and irregular connections, thereby spreading venereal diseases and wrecking the peace and contentment of home life. The procreation, left to the lower classes who lack discipline, character, ideal and education, would lead to racial degeneration. To feed such a huge army of unproductive vagrants, many of whom rendered very little service, would have tasked the gainful labour and productive resources of the country. No doubt the Buddhist period from sixth century B. C. to 8th century A. D., was the most glorious epoch of our history. With its magic touch of enlightenment and inexpensive simplification of religious practices, arts and

sciences flourished ; peace and contentment prevailed. Simplicity of living with a refined spiritual outlook of life became the national ideal. Hospitals for men, even for animals, were in every educational centre. But these activities were fed not on the recreative interests, but on the main capital of the vitality of the nation which soon became exhausted and lay prostrate.

[Mahayana introduced the Buddha worship. And with Buddha, Buddhisattvas (Buddha elects) were worshipped. And they conceived too past, present and future Buddhas (Manushi Buddha), and their etherial bodies were known as Dhyani Buddha. Above them all was the *Adi Buddha* (the primal Buddha) who was shapeless, formless, eternal, infinite, the source of Justice, Love and Wisdom, almost like the *Satchit Ananda Brahman* of the *Vedanta*. The later Mahayanists, even (Vajrayanists), conceived for this *Adi Buddha* a consort (*Sakti*), *Niratma Devi*, a formless goddess who dwells in the infinite void (expanse) and in whose embrace *Adi Buddha* reposes and disappears, as in water salt is dissolved. And like *Adi Buddha* other Buddhas had their own consorts or *Saktis*.

Dhyani Buddha	Buddhisattva	Manushi Buddha	Sakti
Virochana	Samantabhadra	Krakuschandra	Lochana
Akshora	Vajrapani	Kanakamuni	Vajradhatri
	(Mahakala)		
Ratnasambhava	Ratnapani	Kasyapa	Pandura
	or Manjusri		
Amitava	Avaliketasvara	Gautama	Tara
	(Padmapani)		
Amoghasidhi	Visvapani	Maitraya	Mamakb

✓ Like the trinity of the Hindus, (*Brahma, Vishnu Siva*), the *Vajrayanists* also conceived *Amitava, Avali-Ketasvara and Gautama as Triratna*. Their original trinity (*Triratna*) Buddha, Dharma and Sangha, pure ideological conceptions, were formed into images. Dharma as a female by the left side and Sanga as a male by the right side of the Buddha began to be worshipped. This is the image of the Jagganath temple at Puri which was a Buddhist centre. Dharmaraja was also worshipped like the Hindu Yama. Mahakala with his consort Mahakali was also worshipped as the gate keeper (Dvarapala) of the Buddha, and later identified with him. Vajrapani, the thunder wearer (Indra) was also first conceived as a body-guard of the Buddha, and later he was made a Buddhisattva. Kuvera, the god of wealth became his body guard and began to be worshipped. Practically with the compromises, Vedicism divorced of its rituals became identical with Buddhism which was later known as Hinduism.

As Nagarjuna's (1st Century A. D.) *Pragna Paramita* (Sophia of the gnosticism) which formulates Buddha as an infinite eternal formless vast expanse (*Mahsunya*), full of justice, kindness, love, | charity (*karma*) and wisdom, was beyond the comprehension of the masses, the above mentioned gods were conceived to satisfy popular demand. And to explain them about six hundred *Dharanis* or treatises were written. But as it also proved too obtruse for the masses, these gods began to be worshipped with some syllables (*Mantras*) extracted from these *Dharanis*. And these *Mantras* were regarded to have magic powers to

bestow health, wealth, prosperity, progeny and happiness. And these *Mantra* reciters were highly respected as on their *Mantras* depended their welfare, and they were called *Mantrayanists*. Later these mantra reciters (*gurus*) began to be worshipped to get the same benefit. Upto this time these *Gurus* were celibate monks. But now arose a sect among them who began to take *Saktis* (female companions) for the attainment of their perfection. They argued that as in the union of *Purusa* (matter) with *Prakriti* (energy) there is the evolution of the universe, and the existence depends on the sexual congress of the males and the females; so highest wisdom, immeasurable strength and beatitude of mind could be obtained by the union of a real searcher after truth (*sadhaka*) with his female counterpart (*akti*). They were known as *Vajrayanists*—(thunder-bearers). But as public opinion was against them, a secret sect rose among them, known as *Kalachakrayanists*, who practised sensual orgies in a group (*chakra*) in the dead of night, and as a stimulus to their debauchery, they added liquor, fish, meat and dancing. It was gross sensuality tinged with mysticism. From them arose the *Sahajiyas* (Simple Methodists) who believed that in the sexual union of the select partners, there is not only promotion to health,

Each school of thought had an extensive literature to expound their doctrinal and practical theories, and many of which are still extant in manuscripts, and only the few extracts of some of them have been published. The Buddhists welcomed the Moslem conquests. They thought that Allah of the Islamis and the Niranjana Adi Buddha were the same—shapeless, formless Divinity unlike the Hindu

exhilaration of the spirit, mental contentment would naturally lead to infinite beatitude and liberation. Thus a sublime philosophy gradually descended into degraded superstitious sensuality which the Blessed One preached to avoid and has created legions of useless vagrants who are infesting the country, instead of blessings, but as a scourge.

stone and wooden godlings. And the Moslem warriors with black caps on their heads, javelins and guns in their hands were representatives of the Dharma to punish the Hindus. But they were soon disillusioned. The splendid monasteries with their prizeless collections of books were regarded by the rude invaders as fortresses and so razed to the ground; and thousands of shaven monks regarded as soldiers, perhaps, because, though harmless, to save their monastic valuable property, they made heroic defence, were butchered mercilessly. The invaders made no distinction between the Hindus and the Buddhists, and the valuable endowments of the Sanghas were confiscated. The Buddhists thus losing their leaders, either accepted Islam like a dumb driven cattle without a shepherd or were absorbed into the Hindu Society under certain restrictions. The Vaisnava sect has absorbed the remaining floating elements. That was the great contribution of Chaitanya (*Dharma Puja* by Ramai Pandit P. 219). The Bengal Vaidyas were perhaps the Buddhist priests, and the Subarna-Vaniks banking and trading classes.

And is it strange or a psychological fact that Buddhism originating from a member of the Alpine race (the Sakyas) should now prevail among the predominantly Alpines—the Mongolians, the Chinese, the Japanese, the Tibetans, the Siamese and the Burmese?

THE END

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